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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

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SOMETIMES it seems as though a popular familiarity with the Scriptures is not as great at the present time as it has been in the past in American life. The foundations of our society and of our Government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. Everyone who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship.—*President Coolidge.*

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Another List of 25 Religious Books

Dr. Keyser Says:

Fifty-three so-called "leaders" in this country, in co-operation with the School of Education of Northwestern University, Evanston, Ill., have published a list of what they call "the 25 best religious books." All of them, I regret to say, are liberalistic. Some of them, indeed, are distinctly radical, controversial, rationalistic in their treatment of the Bible, and scornful in their attitude toward orthodox Christianity.

With the help of several well-known Christian scholars, I have assembled another list of twenty-five religious books of a different character, all of them positive, constructive, evangelical, and loyal to the historic Christian faith revealed in Jesus Christ and His Holy Word. For the strengthening of true faith in these critical times, and especially for spiritual inspiration and uplift, these books are recommended. Many other works just as cogent and helpful might have been cited, but the list has purposely been limited to twenty-five.

M. B. Thomas: *The Biblical Idea of God* (Scribners, $1.50).
C. E. Macartney: *Twelve Great Questions About Christ* (Revell, $1.50).
A. M. Hodgkin: *Christ in all the Scriptures* (Pickering & Inglis, $1.25).
J. R. Smith: *The Holy Spirit in the Gospels* (Macmillan, $2.25).
J. A. W. Haas: *The Truth of Faith* (United Lutheran Pub. House).
W. E. Vine: *The Divine Inspiration of the Bible* (Pickering & Inglis, 95c).
J. A. Faulkner: *Modernism and the Christian Faith* (Meth. Book Concern, $2.75).
J. G. Machen: *The Origin of Paul's Religion* (Macmillan, $1.75).
W. W. Hamilton: *Sermons on the Books of the Bible* (Doran $1.75).
F. C. Beardsley: *The Miracles of Jesus* (American Tract Society, $1.25).
C. B. McAfee: *The Christian Conviction* (Macmillan, $2.00).
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W. A. Squires: *Psychological Foundations of Religions Education* (Doran, $1.25).
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THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of The Christian Century.

People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading Pa

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 33 SEPTEMBER, 1927 No. 9

EDITORIAL

"We Want a Bible"

THE cry, "We want a Bible," has special significance because it comes from one who has been (and we presume still is) the sturdy foe of the revealed truth of God—Mr. H. G. Wells.

In our unconverted days we used to read Mr. Wells for entertainment and instruction; but we are not acquainted with his later writings, only we know in a general way that he is a close observer of the social developments and tendencies of these dark days, and that he discusses intelligently the present desperate condition of human affairs. We know too that Mr. Wells has a very large circle of readers, including most of the thoughtful and serious people of the English speaking world. Lately our attention was directed to an article by Mr. Wells on "The Salvaging of Civilization," and in it we found the declaration that "we want a Bible" and want it "badly." It is a matter therefore of much interest to ascertain what has forced Mr. Wells to utter such a confession.

Mr. Wells is not one of those silly "optimists" who cling to the idea that the progress of humanity is in an upward direction. He is under no illusions; but on the contrary takes a very serious view of the situation. As he sees it "Civilization" is in a *very critical state.* He recognizes that strong forces and tendencies are now at work which—*unless a means for controlling them be found*—will speedily accomplish the utter destruction of human society. Hence he has set himself to the search for something that will accomplish the "Salvaging of Civilization"; and after a careful consideration of the case he reaches the conclusion that what is urgently needed is a "Bible"; and by that he means a book which will do for the Civilization of the future that which the Bible has done (by his own admission) for the "Civilization" of the past.

This confession is, we repeat, most significant and impressive because it has been forced, by the present state and tendencies of the world, from the lips of one who is an outspoken enemy of the only "Bible" that ever was or will be. This involuntary recognition of the power and influence of the Bible is so remarkable, and so unexpected, that it is well worth while to point out just what it is that Mr. Wells sees in that Book which he has done so much in times past, to discredit.

Briefly he says that our existing "Civilization" owes not only its *origin* but also its *preservation* to the Bible. In fact he makes the Bible so directly the cause and support of our Civilization, and our civilization so dependent upon the Bible, that *without the latter the former could not exist.* He frankly admits "the *wonder* of its influence over the lives and minds of men," and owns that "*It is the Book that has held together the fabric of Western civilization.*" He acknowledges that the Bible has "*formed*" our civilization, and has "*unified* and *kept together* great masses of people"; that in fact "the civilization we possess could not have *come into existence,* and *could not have been sustained without it.*"

This is testimony of the most convincing sort, because it comes from the lips of a hostile witness. Mr. Wells is a thorough-going evolutionist. According to the theory of evolution, the Bible would be a product of Civilization. But Mr. Wells has now to admit that Civilization is a product of the Bible. Where then did the latter come from? And how is it that one who recognizes what Mr. Wells now admits, is blinded to the fact that such a Book could not be of human origin?

The Collapse of Civilization. To what is it Due?

Mr. Wells tells us that "Christian Civilization" owes its existence to the place that has been given to the Bible in so-called "civilized" nations. For he says that it "has been the *hand book of life to countless millions of men and women.* It has explained the world to the mass of our people"; and it "has given them

moral standards and a form into which their consciences could work." It follows that, so long as the Bible continued to do this our Civilization would abide and flourish; and conversely, when the Bible ceases to exercise this influence and control over the lives of men, Civilization must inevitably collapse. And that is, as Mr. Wells admits, precisely what is now taking place.

But why has the Bible lost its influence? The plain and simple reason is that men like Mr. Wells have risen up—men of learning and ability, the leaders of the world's thought, the scientists, professors, authors, preachers and theologians, in ever increasing numbers—who have been putting forth every effort to discredit the Bible in the minds of the masses of men, and to turn them away from it. Those efforts have been successful to such an extent that now both pulpits and pews of many "churches" are occupied, when they are occupied at all, by persons who openly deny the Divine origin and Divine authority of the Bible.

This towering and imposing structure—"Christian Civilization"—has, as Mr. Wells declares, been founded upon, and held together by, the Bible. Yet the very men who have been sheltered by that magnificent structure, those who have enjoyed its greatest benefits, received its highest honors, and *owe the most to its protection,* have been for some time devoting their best efforts to the destruction of that which has supported and held it together. And now that they see the great edifice tottering to its fall, they wonder what is the matter, and begin to discuss means for the "Salvaging of Civilization"!

It is a little late in the day for Mr. Wells and those who have been his enthusiastic associates in the destruction of human society, to discover that "we want a Bible." That is, indeed, the need of the hour. But what folly to discard the Bible we had, and which has "held together the fabric of Western civilization," before providing something to take its place, and which will serve the purpose better! Could anything be more insanely foolish than for the responsible leaders of "Civilization" to destroy the foundation of that great building before the new foundation was ready?

What has happened, according to Mr. Wells, is that "the Bible has lost much of its former hold." That is why things are now going to pieces. But that way of putting it conveys the idea that it is *the fault of the Bible* that "it no longer grips the community." And here again Mr. Wells displays his blindness. For what has really happened is that the leaders of the world's thought and learning, its teachers, schools and seminaries, no longer acknowledge the authority of the Bible, and no longer teach the young to submit to it as God's Holy Word. It is not, as Mr. Wells puts it, that the Bible has lost its grip on them, but they have let go their hold on it. Nevertheless, God has not left Himself without witness even in these last days; for there are hundreds of thousands now living who can testify from a happy experience that the Bible is just as able to meet the spiritual needs of men of this twentieth century, as it was to meet the needs of the generations that are past.

The Power of the Bible. In what does it Lie?

It is interesting to note what Mr. Wells sees in the old Bible, and what features of it he thinks should be reproduced in that new Bible, which he admits is urgently needed for the "Salvaging of Civilization."

Mr. Wells says that "The first thing the Bible gave man was a *cosmogony.* It gave him an account of the world in which he found himself, and of his place in it." So Mr. Wells concludes that the new Bible also should give us a "cosmogony." Secondly, he says the Bible gave us "a universal *history* of man"; and therefore the new Bible should have that feature also. In fact, Mr. Wells has himself tried his hand at writing "a universal history of man"; but we have not heard that any results have been accomplished by it, either in the way of founding a new civilization, or of salvaging that which is now tottering to its fall. Thirdly, the Bible contained directions as to eating, etc., "*rules of health.*" And lastly, it contained *rules of conduct.* These, according to Mr. Wells, are the features to which the old Bible owed its admittedly potent influence in human affairs.

Again we marvel at Mr. Wells' blindness. For it is as certain as anything can be that the Bible does not owe the power it has exerted over men and nations to the features mentioned above. Had it given to men nothing more than a cosmogony, a history, and a set of rules pertaining to health and conduct, it would never have been heard of outside the nation of its origin; and it would have had no more influence in shaping the development of civilization, or the lives of individuals, than any other book of antiquity. One reason which gave to the Bible its power over men and its unique influence in guiding the destinies of humanity is that it speaks to the heart and conscience with the voice of *Divine Authority.* The words "Thus saith the Lord," or words of like meaning, occur in it some three thousand times. But the chief reason is that it reveals

to men the love of God in giving His Son to die for their sins; and that it imparts to all who believe in Him the assurance of God's free and full pardon, of His free gift of eternal life, and the power of His Holy Spirit for a life of fruitful obedience now.

The "history" which *God's* Bible gives us is not "a universal history of man," but is the history of *God's purpose in salvation,* which is connected first with a line of individuals, and then with a nation—a purpose realized in Jesus Christ, risen from among the dead, and which from Him reaches out, in the message of the gospel, to all the nations of the world. The "cosmogony" of the Bible is not a human guess at the beginnings of the universe, but is the simple setting forth of the important fact that the God of our salvation is none other than the Creator of heaven and earth. The "rules of conduct" laid down in the Bible derive their weight and authority solely from the fact that they are the revelation of the will of God for His people.

If therefore the new Bible which Mr. Wells says we need is to serve at all the purposes of the old Bible, it must, in the first place, *come from God* and speak with *His authority* to the hearts of men; it must moreover reveal the way of salvation; and finally it must bring power for a holy life. In a word, it must be what the old Bible ever has been and still is to all who believe its message—life and light, health and food, joy and comfort, wisdom and guidance.

From Whence the New Bible?

Mr. Wells says that the Bible which "formed" our civilization, and which "unified and kept together great masses of people" has lost the place it used to have amongst men, "*but nothing has arisen to take its place.*" He rightly says that this is "the gravest aspect of this matter." And with a note of real anxiety he asks the questions, "Can we restore and reconstruct a Bible for the needs of these *great* and *dangerous days*"; and "Is there still time left for us to do anything of the sort?"

But why has nothing "arisen" to take the place of the Bible? If it were, as the leaders of men now teach, merely a human book, the product of man's brain and the outcome of his experience, then there would have "arisen" a new Bible in each generation; and each would have been an improvement upon its predecessor. It is invariably so with all human works and products. But one of the wonders of the Bible is that it continued to grow, by addition of parts from time to time, during a period of fifteen hundred years; that then it *ceased to receive any additions;* that all the sixty-six parts fit perfectly together into one harmonious Book; and that *nothing of the same nature* as any of those sixty-six parts has come into existence during the past eighteen centuries. These are facts well known to all men; but how is it that the wise of this world are utterly blinded to their significance?

God Has Made Foolish the Wisdom of the Wise

The weakest and most foolish part of Mr. Wells' article is that in which he gives his ideas as to the production of the needed Bible. As to who would write this Bible, and what they would put into it, he is exceedingly vague. All he is positive about is that it "will have a great number of illustrations"! But here again, those who have cast away the old Bible and are awaiting the new one, are given no hint as to who will make the pictures, or what the pictures themselves will represent.

Mr. Wells thinks it "quite possible to get together a committee" who would produce the needed volume. He says, "Some of the greatest, most inspiring books and documents in the world have been produced by committees." And he mentions the Magna Charta, the Declaration of Independence, the English translation of the Bible, and the Prayer Book as being among these "fine and inspiring compilations." But it must be obvious to Mr. Wells, and to everyone, that (leaving out the English version of the Scriptures which is not in any sense an original work) the documents referred to fall so far short of the Bible that between them and it there is nothing but contrast. Who is to appoint the "committee" that will produce the new Bible? Who will confer upon them the needed *authority* for their task (not to speak of the needed *ability*)? Who will make them agree as to all the details of the great work? And when their task is completed, who will compel mankind to submit to the new "Bible of Civilization"?

These questions serve to exhibit the folly and futility of Mr. Wells' proposal, which characteristics are indeed so evident upon the face of it, that it is hard to suppose he himself is blind to them. But touching these vital parts of the scheme all Mr. Wells can say is, "Why should not the thing be done in a big, authoritative manner? Why should we not have a great educational conference of teachers, scientific men and historians . . . to draft out a standard world history," etc.? "Why should not that draft be revised by scores of specialists? Discussed and rediscussed? Polished and finished and made the opening part

of a new Bible of Civilization, a new basis for a world culture?"

Thus, when we come to the practical part of the pressingly needed work, all Mr. Wells can offer towards its solution is a string of "Why nots?" every one of which raises up before the mind a whole mountain range of insuperable obstacles. And when all those shall have been overcome we will have secured only the *opening part* of the "Bible of Civilization." The real difficulties will then only *begin.*

That "we want a Bible" is true; and that the need is pressing, if the destruction of Civlization in the very near future is to be averted, is also true. Mr. Wells has proved to every thoughtful mind the *impossibility* of any *new* Bible. Therefore, the only alternative which the critical situation presents to perishing humanity is to accept in submissive faith that Bible which God in His enduring mercy and infinite wisdom has given us. For "All flesh is grass and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth; but THE WORD OF OUR GOD SHALL STAND FOREVER."—*P. M.*

Jesus and His Place in the Universe

THE place of Jesus in the Christian religion is that of object rather than subject. It is not proper to speak of Him as a Christian; but apart from Him there would be no such thing as a Christian. That is the fundamental reason why the question who Jesus was is even more important than the question what Jesus did and said. We are not in a position to say what significance we should attach to His words and deeds until we have answered the question who He was and is. That is the fundamental reason also why the person of Jesus is so vital to Christianity, why we cannot allow for a moment that our attitude toward His person is of secondary importance as compared with our attitude toward his cause or principles. A Christianity apart from the Person of Jesus or even a Christianity in which the Person of Jesus does not occupy an absolutely indispensable place is a Christianity in name only.

It is evident, however, that if Jesus as a proper object of trust and worship, He must sustain relations not only to humanity, but to the universe as a whole. If Christianity saw in Jesus simply a subject of religion, simply the first Christian as it were, there would be no occasion for our thinking of Him in universal terms—in terms other than those we employ when thinking of any other great man. But since it sees in Him an object of religion, it is clear that unless it sees in Him one who occupies a position in the universe that admits of our calling Him God, it would be guilty of rendering to a creature that homage and adoration that belong to God only. In other words, the Christian attitude toward Jesus has its roots in the conviction that He occupies a place, not only central to the religion He founded, but to the universe as a whole.

Now it is the constant representation of the New Testament—expressed or assumed—that Jesus occupies such a place in the universe. It is true, of course, that most frequent mention is made of the relations He sustains to men as Master, Teacher, Example, Saviour, Lord, but it is never supposed that His significance is confined within such limits as these. John and Paul spoke, not only for themselves, but for the whole body of the early Christians, when the one wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him, and without him was not anything made that was made"; and when the other wrote of Him, "Who is the image of the invisible God, the first born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him; and he is before all things, and in him all things consist."

Christian belief in the Incarnation presupposes that Jesus occupies such a place in the universe. When we think of the Incarnation in the Christian sense of the word, we do not simply think of the birth of a great man in whom the divine dwelt as it dwells in no other, or even of the coming into this world of some mighty being who had previously existed in a state of great honor and power; we think rather of a momentous event in the life of the eternal God, for that which became flesh and dwelt among us, according to the New Testament, was the Word which was with God and was God. Unless, therefore, we see in Jesus one whose rank in the scale of being places Him alongside of God, and so one whose place in the universe is such as belongs to God, we cannot believe in the Incarnation as taught in the New Testament; because the thought most central to such an Incarnation is the thought that God Himself in the person of His Son assumed the flesh of

our humanity, and "so was and continueth to be, God and man, in two distinct natures, and one person, forever."

Only as we ascribe such a place to Jesus can we admit Christianity's claim to be the final and perfect religion. Unless we see in Jesus the object of religion—something we would not be warranted in doing unless He occupies such a place in the universe as we have pointed out—we can scarcely suppose that the religion He founded is the last word in religion. If we see in Him simply a subject of religion—and let us not suppose there is any intermediary position between Jesus as an object and Jesus as simply a subject of religion—we can have no assurance of the finality of the Christian religion. In that case, it is not only conceivable, but probable, that as Moses and the prophets were surpassed, so Jesus will be surpassed, and hence that Christianity is possessed of only temporary significance in the course of human development. Such a notion, however, so far from being probable, is not even conceivable if Jesus is a proper object of worship. For, in that case, the universe contains nothing higher than He, and hence the religion that centers in Him is necessarily the final and absolute religion. This thought is common to the New Testament writers, but finds most explicit expression, perhaps, in the Epistle to the Hebrews. Its author argues that the Christian religion is the final and perfect religion, because of the superiority of Jesus not only to all who had preceded Him, but to all who might come after Him. If Jesus were but a subject of religion, it were easily supposable that the religion He perfected should be still further perfected, and so superseded by another and more perfect religion; but Jesus, being "the effulgence of God's glory and the very image of His substance, the One also who made the worlds and wno upholds all things by the word of His power," we may be sure that such a supposition will never become a reality.

Finally, this thought of Christ's place in the universe as a whole underlies our conviction that He is the Saviour of the world and the Lord and Life of humanity. How could we believe that Jesus is our Lord and Saviour, in the sense in which the New Testament says He is such, if we did not believe that He occupies that place in the universe that the New Testament affirms? Is it not true that the more clearly we see how Jesus functions as Saviour and Lord, the more evident it becomes that we could not ascribe even these functions to Him if He were not more than the Saviour and Lord of men? And what assurance could we have that our confidence in Him has not been misplaced if He did not occupy this larger position? If He were some lesser person, it were conceivable that His words would fail of realization, but He being what He is, we may be sure that He will fulfill His promises, and that it will be unto us as He says. It was because Paul had such an exalted conception of the person of Jesus that he could say with such assurance, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."—*D. S. K.*

The Fatal Compromise

COMPROMISE of principles in the interests of peace is always a dismal failure. When the issue is life and death, a minister of the Gospel is guilty of culpable negligence if he fails to take his stand uncompromisingly and unyieldingly for what he knows to be truth. An easy-going Modernism which fails to recognize the great antithetics of Scripture, lost and saved, life and death, may very well talk of compromise. As a matter of fact, Modernism does not know of any really *vital* issues. It is negative rather than constructive. It is not a matter of supreme importance to Modernism what an individual believes. No great disaster will follow unbelief, and no tremendous benefit will accrue as a result of faith.

This is not true with Evangelicals. We who accept the Gospels at their face value know that the rejection of Jesus Christ as Lord and Saviour, will be attended with eternal loss. It is nothing less than criminal for us to acquiesce in the appeal for false peace and discontinue our insistence upon the cruciality of the Cross.

Let it be remembered that Jesus Christ was once crucified in the interests of a false peace. The Scriptures declare that Pilate, willing to show the Jews a favor, scourged Jesus and then gave Him over to be crucified. It further should be recognized that Modernism has no intention whatever of discontinuing its propaganda in the interests of what it calls Liberalism. At this minute the church is more imperiled a thousand times by signing an armistice than she is by any acute antagonisms resulting from a loyal and royal defense of the faith.—*A. Z. C.*

The Profound Ethics of the Bible

OF COURSE, Christianity is not simply a system of ethics. Above all else, it is a system of religion, and is the final religion, destined to become the universal religion. But the Christian religion is an ethical religion—a religion of true righteousness and virtue. Fundamentally it is surcharged with the highest and deepest moral principles. Indeed, one of its cardinal features is that it transforms sinful people into holy people, fitting them to hold fellowship with a good and holy God forever.

Now, let us see how profound and thoroughgoing is the moral teaching of the Bible, which is the ultimate source of the Christian system. Very early in Biblical history we find moral good depicted. After each epoch of creation God pronounced the result of His work good (*tov*), and after man was created, God declared that all His works were *very good* (*meod tov*), which means supremely good, including moral goodness as well as physical goodness; for man, having been created in the divine likeness, must have beeen morally good by that very token.

In the Edenic garden there was one peculiar tree, with a most significant name. It was not called the "tree of knowledge," nor the "tree of good and evil," but "the Tree of the Knowledge of Good and Evil." The very name connotes moral good and evil, not merely physical, the word "knowledge" lifting the situation up into the moral sphere. Thus in the second chapter of the Holy Bible we already note the recognition of moral distinctions, which differentiation lies at the very root of morality and is the fundamental basis of the science of ethics. What a remarkable book is the Bible to plow so deep in its second chapter! It recognizes the world as a moral economy. Here is no superficial and one-sided teaching, thank God! Here is depth. Here is fundamental ethical teaching.

Just follow the Biblical doctrine down through the whole history and observe that everywhere clear moral distinctions are made. At the time of the great deluge, most of the human race were destroyed because the "imagination of their hearts was only evil continually," while Noah was saved because God found him to be "righteous" in His sight.

Note this Biblical teaching: "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish"; "Righteousness and justice are the foundation of His (God's) throne"; "Create in me a clean heart, O God, and renew a right spirit within me"; "Righteousness exalteth a nation; but sin is a reproach to any people."

Hundreds of similar texts might be cited from the Old Testament and hundreds more from the New. When Christ said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter the kingdom of heaven," He was probing to heart and core of ethical reality.

Biblical morality goes deep in insisting on inner goodness as well as corresponding outward conduct. It teaches that both must be right. Over against mere outward conformity it holds that the heart must be pure and the motives single; but it also charges men to "provide things honest in the sight of all men," to "walk circumspectly," to "let their light shine before men," and not to "hide it under a bushel." "So let your *lips* and *lives* express the holy gospel you profess"—that is the full-orbed ethical teaching of the Holy Bible. Is it not a wonderful book?

But it probes deeper yet. The plan of redemption through Jesus Christ has for its chief purpose the saving of men from a sinful state to a holy state. "His name shall be called Jesus, for He it is who shall save His people from their sins." Give heed to Paul's profound statement of the ethical purpose of redeeming grace and love: "For Him who knew no sin He hath made to be sin for us, that we might be made the righteousness of God in Him." Yes, Christ accomplished for us an ethical redemption by His active and passive obedience in our stead to the divine law; and then, having done that, and having been glorified at the right hand of the Majesty on high, He sent the Holy Spirit to apply redemption and beget us anew unto holiness of life. What a marvelous ethical plan! The Holy Spirit, by virtue of His own holy character, must beget a holy principle of life within us, enabling us to walk uprightly in fellowship with God, who is holy and pure.

Still more. If God insists on strict righteousness in other respects, He surely would follow ethical principles in His plan and method of redemption; and we find that He has done so. Instead of redeeming man in an arbitrary and mechanical way—which, indeed, would have been impossible with a holy God—His infinite wisdom, love and justice devised a way by which all ethical principles could be upheld and by which no ethical antinomies could ever occur; by which, in the languag

of Paul, He could be "just and yet the justifier of every one who believes on Jesus Christ."

Here is the mystery of the substitutional atonement wrought by the sufferings and death of the incarnate Son of God. Whether we understand it fully or not—and, of course, we do not—in some way mercy and justice met on the Cross of Calvary and kissed each other, and thus no contrariety ever came between them, because God knew and decreed from eternity that "the Lamb slain from the foundations of the world" should make an adjustment between love and justice in so fundamental a way that divine, self-sacrificing love could save man, the transgressor, from sin, and at the same time uphold the moral economy of the universe and the divine principle of eternal justice. Yes, divine love and wisdom found the way!

This divine and beautiful plan of redemption through divine sacrifice correlates all ethical principles, satisfying both divine justice and divine love; for the former was upheld by Him who was above the law and the source of the law, and yet who came to earth and was born of a woman, born under the law, that He might redeem them that are under the law, and give us the adoption of sons." At the same time divine love was satisfied because its objects, namely, rational beings originally created in the divine image, are saved from sin unto righteousness and from misery unto glory by the ethical redemption. No mere human wisdom ever could have invented or devised so high and holy a method of salvation.—*L. S. K.*

Deliverance from the Groaning

HASTY and irregular readers of the Bible often speak of the Book of Romans as a book of dry doctrinal forms. But any devout, careful reader will find the whole book one of living comfort. It goes down to the very depths of the sorrow and pain, not only of the human soul, but of the whole creation, and points the remedy for all its ills. It hears the groanings, and finds the relief.

Paul does not shut the ear to groanings, as does the false optimist, who makes light of all sorrow and supplies false comfort. He frankly declares that "the whole creation groaneth and travaileth in pain together until now." But he assures us that this creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Again he speaks of the groanings of Christians. He says: "Not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The resurrection of the body is the final victory of the Christians and the end of all their sorrow.

But Paul does not stop with the deliverance of the creation and the Christians in the great final redemption, but he comes to our comfort in the present experiences. He goes down into the heart of the individual, where is the seat of the present suffering, confusion, and groaning. How often do the souls of God's children suffer from confusion? They hardly understand their own suffering, its cause, remedy and real need, but are like a little suffering child who only knows its suffering, but not its cause, and offers an indefinite appeal and cry to its parents.

So God's people often feel a need, but without full understanding. They have groans which they cannot utter. But the Holy Spirit knows our suffering and our need, and He gathers up the groans we cannot utter, and turns them into a prayer, by which He makes intercession for us.

Thus we have bright hope set before us, both as to ourselves and to the whole creation, when we shall be perfect and when all pain and sorrow and tears shall forever cease.

We also have the assurance of a present Comforter in every sorrow as we pass through it in the soothing of the Comforter and in the ordering and the answering of our prayers. All is sealed and assured with the blessed guarantee: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Oh, blessed redemption and blessed assurance! "Who shall separate us from the love of Christ?"—*D. S. K.*

Evangelism

THERE are few words which are more abused at the present time than the word "Evangelism." If Evangelism means anything, it means the proclamation of the truth of the New Testament. It means declaring God's Good News to the world. The Good News to be declared is that the world has been the recipient of the infinite gift of Eternal Life, through Jesus Christ, our Lord.

Evangelism proclaims the truth that God came into the world in the person of Jesus Christ, thus definitely entering into human history, and that an atonement was effected on Calvary whereby the guilt of sin is set aside through an act of faith whereby the atonement is truly appropriated. Evangelism means further, that man becoming a new creature in Christ, not only is freed from the bondage of sin, but is also enabled to overcome the love of sinning.

What could be more absurd than to call self-improvement or mere cultural activity, Evangelism? Modernism knows no real Evangel. The frantic attempt to appropriate that word, with its hallowed significance, and its great historic content, cannot succeed, because sensible people know full well that Modernism neither receives the Gospel at its face value, nor recognizes that any atonement either was made or is necessary.

Evangelicals should warn the people against the deliberate deceptions practiced in the use of the word "Evangelism," wresting it away entirely from its proper relationship, and emptying it of its true content.—*A. Z. C.*

Quoting from the Modernists

RECENTLY we listened to a sermon that was as sound in its theology as it was original in thought and literary expression. Though good and inspiring, one thought jarred us a bit. The preacher quoted from several well-known liberalists approvingly. The quotations were true and relevant, but the preacher quoted from these liberalists as if they were sound in other matters, for he gave no inkling of their departures from historical Christianity. Had he given thought to their real theological views he would have found them fundamentally different from his own views and conclusions, for they certainly would not have endorsed his statements of doctrine.

The impression those statements made upon the hearers must have been that the preacher read modernistic literature, or that he at least gathered some choice quotations from them.

It may be presumed that the preacher really knew how far these liberalists had departed from the historic faith of Christianity and that he knew their doctrine. If so, was he not just a little in sympathy with them? Or did he merely wish to impress his hearers that he was familiar with modernistic literature and was not afraid to quote from it when he could approve of a statement?

The sermon itself was thoroughly evangelical. It even made several adverse gestures toward modernistic views and propaganda. Yet there were those three quotations of Modernism!

In these perilous days ought not evangelical writers and preachers to be exceedingly careful not to compromise their position and their good name for orthodoxy?

May we not suggest that if evangelical writers and speakers wish to quote something from a Modernist in order to emphasize a truth, they should always indicate that they cannot endorse his general attitude, but that, on this one matter, he has said something that can be approved even by evangelical believers.

If some such explanation is not made, one of two false conclusions may be drawn: either uninformed people will think that the Modernist thus quoted is all right, or people who are posted will think that the preacher himself has leanings toward the modernistic position.

Here is just where Dr. E. Stanley Jones has done injury to himself and the cause he represents. In his well-known book, *The Christ of the Indian Road*, he quotes approvingly from several liberalists (one of them H. G. Wells), without one word of criticism of their general position, and that leads to the suspicion that his sympathies run in that direction.

The suspicion becomes all the more acute when the reader notes that he (Jones) never mentions a single conservative author.

Evangelical speakers and writers cannot be too careful and discriminating in their refer-

ences to representatives of the Modernistic school. Let them avoid evil of every appearance. Let there be no compromising with error.

In every case evangelical men should let their position be known with absolute clarity. In this day the trumpet should give forth no uncertain sound. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle" (1 Cor.14:8).—*F. J. B.*

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Notes and Comments

One of our Associate Editors, Dr. Leander S. Keyser, delivered the series of lectures on the W. H. Griffith Thomas Foundation at the Evangelical Theological College, Dallas, Texas, Dr. L. S. Chafer, President. This lectureship was established in honor of Dr. Thomas after his lamented death, because of his great personal worth and in recognition of his signal service in founding this useful and much-needed school of the prophets. The school is fulfilling its function in an efficient way. It gives a complete standard theological course, and confers the degree of Bachelor of Divinity on students completing the course who have previously received the A.B. degree from a standard Christian college. Dr. Keyser also delivered the baccalaureate sermon, while Dr. Buswell, President of Wheaton College, delivered the commencement address. Nine young men graduated this year. This is a school that stands firmly for the plenary evangelical faith. No sapping processes are carried on by any member of its honored and scholarly faculty.

By this time all our readers know that Professor Eakin refused to accept the professorship of Church History in the Western Theological Seminary, Pittsburgh, Pa., because he could not take the required oath of office binding him to the standards of the Presbyterian Church. He is a pronounced and well-known Modernist, having published a book which practically denies the miracles of the Bible, particularly the supernatural conception of Christ and His physical resurrection. Whatever we may think of Dr. Eakin's theology, we cannot help admiring his honesty in refusing to stultify his conscience by saying he believed something which he did not believe. How any conscientious man can do otherwise is beyond our power to understand. All teachers and preachers who have departed from the faith of the evangelical church ought to follow Dr. Eakin's example—unless they can be sincerely converted and brought back to historical and Biblical Christianity.

Some weeks ago an infidel paper came to our desk containing a marked article attacking the BIBLE CHAMPION. We read the opening sentences, in which the writer called our magazine the "Champion liar," and accused one of our editors of "bellowing." That was as far as we read. The article was at once consigned to the waste-basket, having been first torn into bits, so it would do no one else in the office any harm. Life, time and effort are too precious to be spent in bandying epithets. Letters of the same abusive character are quickly subjected to the same treatment. If our opponents will write articles containing facts and arguments and express themselves in a calm and judicial way, without becoming hectic and abusive, we shall be glad to read them and give them careful consideration.

That is a great saying in one of the Psalms: "Forever, O Lord, thy Word is settled in heaven." It means that God decreed in eternity to give a clear and special revelation for the enlightenment and guidance of the rational beings whom He meant to bring into existence. The Bible was no after-thought with God. He knew that men would need a special revelation to light up their pathway, because He foreknew all things. Thanks be to Him for His infinite foreknowledge and sovereign grace!

Another wise saying of the Psalmist is this familiar one: "Thy Word have I hid in my heart that I might not sin against thee." The surest way to keep from sin is to cherish the Word of God in our hearts. If it is dwelling there, it will crowd out evil thoughts and desires, and fill the soul with good thoughts; and good thoughts will lead to good actions. Take such a thought as this: "Be not overcome of evil, but overcome evil with good;" how that idea will help us to win out in the conflict, to make the good triumphant in our lives!

A certain school of scientists are past masters in the art of conjecture. In the book department of the New York *Herald Tribune* some weeks ago, we noticed the review of a book entitled *The Origin of Birds*. The author claims our present-day birds are the descendants of reptiles of the dinosaur order. He is not certain which species of dinosaurs were the ancestors of the birds, and he takes direct issue with some other "leading" scientists on the subject; but a certain "light-footed running" species of dinosaurs "bear close skeleton and

embryonic affinities to the Jurassic birds," and therefore he thinks they "might well have bridged the gulf between birds and reptiles." This is more speculation in the name of science. We reply that such physical resemblances do not at all prove a genetic relationship, but simply the unity of the divine plan of organic nature, so that it may not be a welter, but an orderly system. Think of it! here is a book that costs $7.50, devoted to an effort to prove that somehow millions of years ago reptiles evolved into birds!

According to *The Churchman* of April 23, 1927, Dr. Percy Gardner, Professor of Archaeology in Oxford University, England, has just come out with a book entitled *Modernism in the English Church.* Here is a direct quotation from Dr. Gardner's book, as cited by our contemporary: "Modernism is at present far less a system of belief than a tendency or a drift away from conventional Christianity toward experience and fact." Here we must stop to register our caveat. If it is only "a tendency or a drift," then it lacks substantial quality, and must be in a very fluent state. Why give up the old gospel for a mere "tendency" or "drift"? Nor is it a drift toward "experience." The people of the evangelical church all along its history have had the richest kind of experience—the experience of the new birth, of having been made "new creatures in Christ Jesus." Witness Paul, Justin Martyr, Chrysostom, Augustine, Luther, Wesley, Spurgeon, and thousands upon thousands of persons who have come to Christ in repentance and faith. Neither are the speculations of Modernism based on "facts." A much more critical and discriminating statement of the cardinal principles of Modernism is needed than is given by Professor Gardner.

The writer just cited proves in his next statement that our diagnosis is correct. He says: "Thus, though on some points the Modernists are generally agreed, they have reached that position by various routes, and are not always prepared with a reasonable defense of it. Their leaders take very different positions in philosophy, and some do not dig deeply enough for their foundations." Just so! But then, how can Modernism be a tendency toward "experience and fact"? Does not everybody see that the statements of Modernists will not hold together? They say a thing, and contradict it in the next sentence. If Modernists accept different philosophies and do not dig deep enough, we might as well continue to hold on to the ancient "deposit" of doctrine laid down by the Holy Scriptures, as that agrees best with both fact and genuine Christian experience.

Then the editor of *The Churchman* adds some wisdom of his own, which he phrases in this way: "There is no Liberal who is not convinced that all forces of enlightenment are fighting today for the release of Christianity from those trappings of ignorance and superstition beneath which it has staggered forward throughout the centuries." There you have the same old song—the same old charge of "ignorance and superstition"! And the same old exhibition of the "superiority complex"! Were Drs. Fairbairn, Orr, Cave, Bartlett, Warfield, Green, McKim, and the rest of that school of thinkers and scholars afflicted with "ignorance and superstition"? We wish we could find the same depth of thought, the same logical power and consistency, and an equal spiritual insight in the writings of Barnes, Peake, Inge, Percy Gardner, and the editor of *The Churchman,* that we have found in the writings of the conservative scholars who have been named.

And note this from the same liberalistic source, the editor of *The Churchman*: "In the field of theology itself, as the veils which have obscured the Christ are being rapidly withdrawn, the figure of the Master Himself emerges in ever clearer outline." This is a remarkable statement. Our observation has been that it is the Modernist who obscures the picture of Christ. When you ask him who Christ is, he fails to give you a lucid answer as to His true Deity, to be definite as to His virgin birth, and to define precisely his view of Christ's substitutional atonement. On the other hand, evangelical theology, so far from veiling and obscuring the figure of Christ, sets Him forth with absolute clearness as the divine and eternal Son of God, the second person of the Holy Trinity, who assumed human nature from the seminal being of the virgin Mary, and, having thus put Himself under the law, redeemed them that are under the law and gave us the adoption of sons. No; it is not evangelical theology that is obscure and indeterminate; that is the liberalistic token, Dr. Percy Gardner himself being on the witness stand.

The editor of *The Churchman* also speaks about "the straw men constructed by the opponents of liberal Christianity." We are wondering who those "straw men" are. Evangelical believers read the works of the liberalists, and

do not ignore them. Therefore they know precisely what they teach. If after reading them, the evangelicals report just what they teach, as they do, often quoting their language verbatim, it is difficult to see just how they are constructing "men of straw." Here again our modernistic contemporary makes a mistake, as he does in his other statements. Indeed, we are compelled to say that the controversial Modernists seldom make accurate statements. For that reason they have to be set right time and again.

From our Lord's intercessory prayer to the Father for His disciples we quote the following (John 17:24): "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." But if our Lord had no existence before He was humanly conceived and born, how could that have been? Please, dear reader, think it over. If Christ had no pre-existence before He was humanly born in Bethlehem, He was talking nonsense when He said that the Father had loved Him before the world's foundations were laid. But if He was conceived by the Holy Ghost and born of the virgin Mary, then all is pellucidly plain, because then it was the eternal third person of the Trinity who assumed human nature, and yet who remembered the glory He had with the Father before the world was made. Yes, all is clear as noonday when you accept the virgin birth of Christ according to His assumed humanity.

A college senior in a recent classday oration selected for his subject "A Quadrangular Education." Everybody wondered what he meant by this title. But when he had proceeded a little way in his eloquent address, his purpose was made plain. He meant by a quadrangular education a proper culture of the body, of the social nature, of intellectual gifts and of spiritual graces. He quoted Dr. Phelps' astute and striking saying, that he would rather have a man without a university education and with a knowledge of the Bible than one without a knowledge of the Bible and with a university education. Our young orator rightly and wisely held that no man can be truly and broadly educated without a knowledge of the holy Book. As long as young collegians advocate and uphold such views, there is hope for our country.

Our friend, the editor of *The Lutheran*, recently printed an editorial article in his paper on the subject, "Will the Lutheran Church Stand Firm?" It is a notable article. We quote the closing paragraph: "The only hope of constancy in the faith which the Lutheran Church confesses is its continued loyalty to the Scriptures as the sole authority with which to meet a doubting world. The more it anchors itself in the wisdom of the Word, the less will it be driven and tossed on the sea of a popular naturalistic religion which is robbing the church of the power that made the Christianity of the first century the marvel of history, and that made it possible in the sixteenth century to speak with authority. Will the Lutheran Church stand firm? It will, if it keeps its feet on the Word." Yes; that is the keystone of the evangelical faith.

The following is the pronouncement of a modernistic Doctor of Divinity, as quoted by our friend, *The Methodist*: "I would rather live in a godless universe than in one worshiping the kind of an ogre set up in some minds. We must rid ourselves of a Nero god, who fiddles in Paradise while hell burns." What a caricature and what a mean fling at the God of the Bible! Let us remember that it was Jesus Christ who, out of pure love, came into the world to save men by an expiatory sacrifice, and yet He told us of the place of eternal retribution. Was this Doctor of Divinity driving at Jesus Christ? If so, the responsibility lies upon his own shoulders. But who, pray, ever believed in a God who "fiddles while hell burns"? No one! It is a gross travesty, a sacrilegious misrepresentation! And yet there are people who do not believe that Modernism has a demoniacal source!

With some surprise we find the following paragraph in the *Presbyterian Banner*, which usually takes the liberalistic side. Note it: "A professor of science has no more right in his classroom to go outside his subject and interject his opinions of religion into his science, than the religious people have a right to go into his classroom and impose their views on his science. If religion is not to be taught in our schools, neither is to be denied there. These scientific teachers who speak unwisely with their tongues are themselves in part to blame for these measures that are being adopted to put a curb on their teaching. Freedom of teaching has limitations in common with all other freedom, and these limitations should first be respected and observed by teachers of science, or they will invite and provoke religious people to shut them up in closer limits."

Think of the glorious destiny which God has prepared for his people: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom.8:18). It is not likely that the God who has prepared such a future of glory and bliss for His rational creatures would first make them animals, then develop them through an age-long process into the beastly ape-man of Java, the coarse and brutal Heidelberg man, and the savage Piltdown man. How much more attractive is the view that man was first created in the divine image! That was the reasonable way of divine procedure. If man was created in the divine similitude, he was capable of being saved after he fell into sin, and thus prepared to enjoy the "liberty of the children of God" forever. Take your choice, but remember that the Bible, the greatest book in the world, is on the side of an original creation in the divine image.

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Wayside Gleanings

Dr. R. A. Torry, superintendent of the Moody Bible Institute, Chicago, from the time it opened in 1889, until 1901, when, with Charles Alexander he started on his great evangelistic trip around the world, is to be known as Special Lecturer on Bible Doctrine and Evangelism.

Members of Protestant churches in the city of Washington, D. C., have formed an organization whose object it is to fight the growing disregard for law manifested in the national capital. The thing that has aroused them is not the inactivity of police officers, but that prosecution has been ignored and neglected following the arrest of offenders. It is reported that in one case an individual has been arrested twenty-five times in the District of Columbia for bootlegging and never brought to trial once.

In the United States there are 47,000 negro churches with five million members, of whom three million are Baptists. The largest single congregation in the world is the Olivet Baptist church, Chicago, negro, with 10,000 members, fifty-three departments, thirty paid workers and an operating budget of $50,000 a year.

The National Commission on Evangelism of the Episcopal Church, reporting results of the recent crusade, known as the Bishop's Crusade, within the church, laid before the National Council of the Church plans for an extensive and continuous evangelistic campaign.

New York Bible Society recently distributed over 37,000 Bibles to members of fleet when in New York harbor.

The Salvation Army will construct in Washington, D. C., as a memorial to Commander Evangeline Booth, the Army's official head in the United States for twenty years, a home for women and girls. It is expected to cost $500,000 and will be called "Evangeline."

Because William Jewell College decided to accept a gift of $100,000 from a wealthy Kansas City man, which carried the condition that those using the fund must believe propositions about the Bible and Christianity, the pastor of the First Baptist Church of that city, who had opposed accepting the gift so conditioned, threw the three degrees he held from it back to the college.

A training school for missionaries to China is soon to be opened at Shanghai, it was announced in New York on June 5 by the Foreign Missions Conference of North America. It is planned to have all of the missionaries who are temporarily concentrated at Shanghai, owing to internal disturbances, attend the school. Advanced courses in the Chinese language and literature, the religions of China and missionary methods to be adapted to the changing conditions in the country, will comprise the curriculum.

Philadelphia street cars carry signs announcing that the city has 1013 churches of fifty-seven denominations.

The Rockefeller Foundation, according to report, has furnished to London University between $1,500,000 and $2,000,000 to enable that institution to secure the Bloomsbury site for which it has been negotiating with the British Government for years. This gift is declared to be unique in educational philanthropy in England.

Harvard University received two gifts of one million dollars each as commencement gifts.

The Florida legislature passed an anti-evolution bill by a rising vote. There were 67 votes for and 24 votes against the bill.

The total property loss of the University of Nanking, China, is given at $302,100. The University of Nanking, founded in 1910, incorporated under the laws of the State of New York, is suppported by the American Baptist Foreign Mission Society, the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and the United Christian Missionary Society.

The Woman's Church Federation Protectorate of Chicago assisted last year 2856 persons. Of these 1086 were immigrants, mostly German and Scandinavian girls. Of the remaining number 175 were young girls of Chicago and 409 young girls from other places. Along with mothers, care was given to 124 children.

The following is the enrollment, based on the number of full-time resident collegiate students for the first semester of the present academic year, according to G. P. Tuttle, Registrar at the University of Illinois:

University of California	16,771
Columbia University	12,519
University of Illinois	11,810
University of Minnesota	10,319
University of Michigan	9,597
University of Pennsylvania	9,493
New York University	9,357
Ohio State University	9,209
University of Wisconsin	8,220
Harvard University	7,661
University of Washington	6,851
University of Nebraska	5,982
University of Chicago	5,694
Cornell University	5,471
State University of Iowa	5,343
Syracuse University	5,148
Yale University	4,960
Northwestern University	4,984
University of Texas	4,841
University of Pittsburgh	4,836
Indiana University	4,066
University of Missouri	3,907
Washington University	3,080
University of Oregon	2,971

It is now reported that the Congregationalists, Universalists and Unitarians are negotiating with reference to the union of the three groups.

FREE. Several years ago Dr. Bates issued a very edifying pamphlet on a subject that will interest every Bible student. The subject matter is based on Matthew 16:18—the Church. It gives the derivation of the word Church, the reason for the existence of the Church, and references made to the Church in the Bible. It also contains an inductive study of the threefold content of the term World—the material world, the world people, and the world system. Dr. Bates left a large number of these pamphlets (envelope size) with us that we might place them to any use we saw fit. We will be glad to send one copy, or any number of copies, to any one interested, without charge, save the cost of postage to mail them—they are free for the asking. Enclose a 2-cent stamp for a single copy, or postage at the rate of 5 cents for a dozen copies. Ministers will do well to have a supply of these pamphlets on hand to give to members of his church who will be interested in them. Be free to ask for as many of them as you feel you can use. A sample copy will impress you with its merits.

The St. John's River Conference (Florida) of the Methodist Episcopal Church has been permitted to send 50,000 Bibles into Russia.

According to Dr. Carroll's report on church membership, 47,500,000 people in the United States hold membership in some church—a gain of 489,556 over the 1925 report. But this increase is less than half as great as last year's, which may be accounted for by the fact that throughout the states a vigorous pruning process has been going on in many evangelical churches.

During 1926 the Bible Society of Mexico distributed 8529 Bibles, 5096 New Testaments, 34,679 portions, beside many more pamphlets and periodicals.

Fourteen denominations were represented in a conference on faith and order held in Harrisburg, Pa., in May, with 150 persons present. The purpose was to give full and frank consideration to those things in which the churches differ as well as of those in which they agree, with a view to a more perfect mutual understanding, perhaps to enlarge the area of common agreement, interest and co-operation, and thus to encourage a tendency toward unity.

Five hundred copies of the Gilbert Island Scriptures have been shipped by the American Bible Society to the Secretary of the Gilbert Island District Committee, Beru, Gilbert Island, Micronesia.

President James M. Gray, of the Moody Bible Institute of Chicago, has installed a Jewish Missions Course for the training of both Jews and Gentiles for work among the Jews. The special subjects are Hebrew, Yiddish, Jewish History, Jewish Customs, Messianic Prophecy and Rabbinics. Instruction is also given in the English Bible, Gospel Music and Religious Education.

An increase of about two million dollars in benevolences was reported at the recent Presbyterian General Assembly, due largely to the successful efforts to wipe out the million dollar debt of the Board of National Missions and to raise millions for the ministerial pension fund.

THE ARENA

The Unity of the Church

By the Late William H. Bates, D.D., Greeley, Colorado

MANY passages of Scripture are beautiful and forceful in themselves. There is scarcely one, however, whose beauty and force are not somewhat impaired when considered by itself alone, when taken out of its setting of context or occasion. But both beauty and force are impaired when we take it alone. The brightest jewel loses somewhat of its luster when removed from the richness of its setting.

The Epistles of Paul were not so much *put* forth by him of his own pleasure, as drawn out by occasion. The occasion of each has its interest, but none more affecting than that which drew out the Epistle to the Philippians.

You remember that when Paul, on his second missionary tour, reached Troas, he had a vision in which "there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9). Obedient to the vision, he went over into Macedonia, and at its chief city, Philippi, planted the first European Church.

Afterward, by his zeal for the conversion of the Gentile world, and by bestowing upon them an equality of privilege in the kingdom of God, he drew upon him the malice and persecution of the Jews. At their instigation he was arrested, imprisoned, and finally sent in chains to Rome. A prisoner there, he could not work. Having then no converts among the Romans, he did not deem himself entitled to receive support from them.

The church at Philippi, hearing of his distress, sent him, as twice before, a messenger with abundant relief. The greater his sufferings, the greater their love and sympathy. Though troubled on every side, though perplexed, persecuted, cast down, they still lovingly ministered to his necessities. The bond of union between him and them, though strong from the very first, became stronger and stronger. They became his dearly beloved, his longed-for, his joy and his crown (4:1).

As their messenger was about to return, Paul gave him this letter. In it he affectionately returns them his gratitude and his love, relieves as far as possible their anxiety respecting his situation, acquaints them with his religious experience in the midst of his afflictions, and bestows upon them, with his counsels, exhortations and warnings.

Why exhortations and warnings to them? Since it is a noteworthy fact that such was their purity of doctrine and fidelity to Christ, that of all the churches addressed by him, this one received not one word of censure or complaint. Why exhortations and warnings, then?

However satisfactory, at a given time, may be the state of any church as a whole, there is always danger. The hardest rock, into whose seam even a *little* water may have insinuated itself, may, when that water freezes, be completely rent asunder. The church, into which even slight dissension has entered, may, when that element works itself out, be completely rent asunder. Against internal dissension there cannot be too great watchfulness. There is danger, too, from without.

Though imprisoned as a criminal at Rome, though uncertain as to the issue of his own fate, his interest in the cause of Christ and in the churches he had planted rose above all regard for his own personal welfare. Whatever his fate, wherever he might be, he entreats them (1:27) "only let your conversation" *i. e.* your manner of life, "be as becometh the gospel of Christ."

Remembering his Christian fellowship with them, remembering the source of their spiritual blessings, and at the same time having in view the object of the Christian Church in the world, he appeals to them: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies (*i. e.* heartfelt love and compassions), fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

By these high considerations—their comfort in the religion of their blessed Lord, the exercises which that religion enjoins, their regard for Him their spiritual Father in the gospel, he exhorts them to make his joy complete, full, by maintaining *the unity of the church.*

The careful reader of the Bible cannot have failed to remark how constantly the church—the church at large—is represented as a unit. In Christ, all middle walls of partition are

broken down, all lines of separation obliterated. Distinctions cease. "There is neither Jew nor Greek," (Gal.3:28).

Paul says (Eph.3:14,15), "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." The body of believers in heaven and earth are one as a family is one. If it be true that there is a oneness of believers of all time, how much more should it be true of a single association of believers, a single church under a mutual covenant, bearing one name, worshipping in one house.

Unity does not consist in absolute oneness. There is no unity in an atom of sand, although it be one. There is no unity in a mass of sand-atoms. The unity which the Apostle contemplates subsists not between things similar or alike, but between things dissimilar, unlike. It is the unity of a body composed of many members; each unlike the other; each dependent upon the other; all bound together, co-operating harmoniously for the ends for which the body was created.

A church is composed of individual members, no two alike. In tastes, habits, opinions even on certain topics, they differ almost as much as in form and feature. Notwithstanding such dissimilarity, there can be true unity, just as there is unity in the body whose members are unlike in form and different in function.

But in what does the unity of the *body* consist? Plainly, in that one principle which runs through all its members, energizing, controlling them, directing to one end, making them subservient to one purpose. In a word, the unity of a body is its life. This is evident; for, take away the life, the body disintegrates. Its cohesion, its unifying force, being withdrawn, it cannot but resolve into its elements.

So long as a church, though possessing the dissimilarities of which we speak, is pervaded by one principle, moved by one spirit, directed to one end, so long as it has one life and that life derived from Christ its head, so long it is one. It abides in true unity.

The language of Paul is clear and explicit. He accurately defines true Christian unity. He says (v.22), make complete my joy that ye be "like-minded"; or, as the original has it, that ye "mind the same thing," and then adds in definition of what it is to be like-minded, "having the same love, being of one accord, of one mind."

In all matters of Christian fellowship and labor, for all the ends for which the church exists, we are to have "the same love." We are to love the same objects, love one another, love our neighbor as ourself. We are to be of "one accord," *i. e.* of accordant souls, our souls acting together harmoniously, as though they were but one soul. We are to be of "one mind," and that the mind (v.5) "which was also in Christ Jesus." Unity of heart, unity of feeling, unity of purpose, unity of plan, unity of action, this is unity indeed. This is the divine standard.

The outward form is but the expression of an inward fact. The inward fact exists; therefore the outward form exists also. Given the inward fact, the outward form follows of necessity. The one is an index of the other. The visible is the correlative of the invisible. A church true to itself and true to its head, is visibly as well as invisibly one. It is a rock without a seam. If not visibly one, if divided, distracted, rent asunder, we have unmistakable evidence that the inward fact is wanting. It has left its first love and become guilty before God. (Rev.2:5.)

The necessity for such unity follows from our common divine relationship. We have one common Father. We are all one in His choice, one in His covenant, one in His heart. We have one common Saviour. The same atoning Lamb suffered in our stead, in the same fountain our sins are washed away, by the same righteousness we are justified. Christ is our common high-priest and intercessor. He prays for our unity. (John 17:21.) We have one common Holy Spirit.

Such unity is necessary to accomplish the end for which a church is designed. Christ came into the world to redeem the world. Finishing the work given Him to do, He departed, leaving a commission for all who should believe on His name to engage in executing His purpose of redemption. He works by means—those means, in a great part, His disciples.

The Apostle having exhorted to unity, and having shown in what it consists, proceeds, in the next place, to point out the way in which it may be attained and preserved, still keeping up the form of exhortation. Here he is no less plain and explicit. He points it out both negatively and positively—states what is not, and what is, to be done. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things; but every man also on the things of others."

The positive side is, "let each esteem other better than himself." This will insure unity; this is humility. But how are we to understand this? Can one who really and obviously excels another, esteem the inferior superior to himself? Is he to do such gross violence to a truthful judgment? Shall one become guilty of a sort of double-refined hypocrisy by professedly esteeming another better than himself while in his own mind he secretly entertains a reverse judgment? Shall falsehood be made the basis of humility? Most certainly not.

The solution of the difficulty—"lowliness of mind." What follows is simply a result of it. Lowliness of mind, humility, as taught in Paul's writings, bears an immediate relation to God alone.

"Look not every man on his own things, but also on the things of others." The parts of this exhortation must be taken together to preserve its true meaning. Paul puts in the word "also," evidently because it is not his aim wholly to exclude care for our own interests, but only to oppose the tendency to make this predominant, to allow it to swallow up all else. Nor is it a license to improper interference in the business of others to become busybodies in other men's matters. It is simply an exhortation to the exercise of love, of humility; to subordinate one's own interests to the interests of others; to deny self for another's welfare.

The Apostle having exhorted his brethren to humility, as the condition of unity, proceeds, in the third and last place, to bring before their minds the great example of humility, the great pattern of self-denying love, Him after whom their whole life in spirit and conduct was to be moulded, even Christ Himself, "who, being in the form of God, thought it not robbery to be equal with God," or did not regard His equality with God a thing to be anxiously retained, "but made Himself of no reputation (emptied Himself) and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." What humility! The eternal Son of God, who created all things "that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Col.1:16); He, who was the brightness of the Father's glory, and the express image of His person (Heb.1:3); He, who, coequal with the Father, dwelt in glory infinite and unapproachable, descended from His heavenly estate and, in humility inconceivable, concealed His high prerogatives in the forms of human abasement, even in the form of a servant. Into the worst conditions of humiliation and dependence belonging to the earthly life of man He entered, crowning all by voluntarily submitting to an ignominious and agonizing death, even the death of the cross; and that, not for His own sake, but for you and for me, that we through His death might reign in life. Shall the disciple be above his master, or the servant above his Lord? It is enough for the disciple that he be as his master, and the servant as his Lord.

As Christ renounced his heavenly glory and stooped to us, so should we "mind not high things, but condescend to men of low estate." (Rom.12:16.) As He came not to be ministered unto, but to minister, so should we minister to others. As He offered up all for the salvation of men, so should we offer up all that is needful on our part, for their salvation, give up whatever will secure their highest welfare. As he, when reviled, reviled not again, so should we, in provocation, forbear. Let us in honor prefer one another, in humility esteem others better than self, studying in all things the peace and unity of the church, thereby advancing the Lord's cause.

Seeing, as we do, the necessity of unity in a church, the duty of humility receives ample enforcement from the fact that humility is the condition of unity. Without the former we cannot have the latter.

The greatness of our Saviour's humiliation is equaled only by the greatness of the fulfillment of this law—by the greatness of His exaltation. "Wherefore (vs.9-11) God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Christ and believers are one. They are united as the branches and the vine. As Christ's humiliation was the ground of His exaltation, so shall believers who, in true humility, follow Him, be exalted to share His heavenly glory. Our Lord promised (Mat.19:28) His disciples that followed Him, that when the Son of Man should sit in the throne of His glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel. The same principle holds true of even the weakest, humblest, disciple. He that has been faithful in a

few things, shall be made ruler over many things (Mat.25:21).

By the duties, then, which Christ has imposed upon us as the covenanted executors of His purposes of redemption; by the example which our great exemplar has set before us; by the glorious exaltation that is to follow; let us, in true humility, strive, in all circumstances, by all means, to promote the unity of the church, thus advancing the interests of our Redeemer's kingdom, and glorifying, upon the earth, our Father which is in heaven.

Did Jesus Christ Claim to be The Son of God?

By the Reverend L. Harold Forde, Salida, Colorado

IF you were asked, Did Jesus ever call Himself *The* Son of God, not *a* son of God, how would you answer? Doubtless you would reply, Of course He did. But could you quote Scripture in proof of your statement or belief that he had so claimed? I have been told that Christ never made such a claim. I too believed that He had called Himself the Son of God; but I went to the Bible to prove my contention. He certainly most emphatically did make such claim to the Sonship of God. He accepted the title without dissent or rebuke to those who applied it to Him. The Jews, His bitter enemies and destroyers, themselves declared that He had made the statement, saying, "He said, I am the Son of God" (Matt. 27: 43). Christ went even farther when He accepted the title, "My God," without objection or comment. He did not deny that He was God, nor did He chide Thomas for applying that divine name to Him.

In the country of Gadara, two demon-possessed men declared that Christ was the Son of God. When the combination of Pharisee and Herodians drove Him from Capernaum, crowds followed Him. Unclean spirits in men, at the sight of Him, declared that He was the Son of God. In Capernaum He expelled devils from those possessed. These declared Him to be the Son of God. He rebuked the demons and forbade them to continue spreading this knowledge of His Sonship. Christ did not deny in any of these instances that He was the Son of God. On three distinct occasions, in different Gospels, demons acknowledged Christ to be the Son of God; the very power He came to break declared that He was the Son of God. And He did not deny it. He accepted the title, and by so doing admitted that He was the Son of God.

Being what they were, these demons possessed a deeper knowledge of Christ than did His compatriots, who did not possess this complete knowledge of Christ until after His death, resurrection and ascension. Wise men have explained what these demons or evil spirits were; but scholars do not know. We cannot explain the phenomenon; we accept the Scriptural statement about them. Nor do we know why there were such manifestations. Whether we have the same phenomena now, we do not attempt to say. We do know that certain individuals were under the most marked powers of evil who knew the true relationship between Jesus and God, and declared that relationship to men.

There are four instances in which men declared Jesus to be the Son of God, whether they understood the full force of such declaration or not, we do not know. A terrible storm rages on the Sea of Galilee. Christ had sent His disciples on before Him to cross the sea. In the midst of the storm Christ comes walking on the wind-lashed waves. Peter asks that he might have the privilege of imitating Christ by walking on the stormy sea. Christ grants him permission. He starts. Fear causes him to doubt, and he begins to sink. Christ stretches forth his hand and saves the sinking disciple. They land at once. The disciples worship Him, declaring Him to be the Son of God. He did not chide nor rebuke them; nor did He deny the tribute given Him that He was the Son of God. He left their declaration to stand at its face value.

One day Christ asked His disciples whom the multitudes said He was. Some replied that they consider Him John the Baptist; other, Elijah, Jeremiah, or one of the old prophets. But he seeks their own opinion of Him. It is Peter who declares, "Thou are the Christ, the Son of the living God." Peter is called blessed for this statement, and told that it was a divine revelation to him, not the declaration of the man Peter. God had spoken through him. But Christ did not deny the title.

Jesus revealed a secret hour in the life of Nathaniel, showing him that nothing in his life was hidden. Nathaniel at once declared "Thou art the Son of God." The power Christ possessed in telling him the secrets of his life Nathaniel recognized as belonging only to God. Christ tells him he shall have even greater proof

of His Deity. He does not deny the fact nor rebuke Nathaniel for calling Him the Son of God. He accepts the title, and with that acceptance all that is implied.

Jesus consoled Martha at the death of her beloved brother by declaring that He was the resurrection and the life. She confessed, "I believe that Thou art the Christ, the Son of God." Who taught her this truth? Christ does not deny the tribute nor rebuke her for calling Him the Son of God. Would He permit a brokenhearted, intimate friend to be misled; to be deceived in Him? NO.

Jesus, accepting the title, Son of God, from demons, and from intimate, personal friends and companions, makes their declaration His own, or He accepts a title that does not belong to Him. If Jesus is not the Son of God, He had no right to permit such a title to be applied to Him, without correcting the mistaken declaration. He might be thought to attempt to deceive the public, but we cannot conceive of Him attempting to deceive His intimate friends! If, because He permitted the demons and His friends to call Him the Son of God, and the statement was broadcasted throughout His country, and He was not that Son, then we must conclude that He was a deceiver. Considering His purity of life, His high ideals, His noble character, would you believe He would permit anyone to apply a title to Him which He did not merit; which did not belong to Him?

Pilate examined Jesus. He declared Him without fault; guiltless of any crime against Roman law. That was all he could judge. Jesus was not a Roman criminal nor a Roman traitor. There was nothing for which to hold Him. The Jews, who brought Him before Pilate as a criminal, declared Him guilty of breaking a religious, not a civil, law. They cared nothing about the civil law. Rome might care for her own laws, and look after her own criminals. But they would protect their religious laws. They accused Christ of blasphemy, declaring that He had made Himself equal with God; had called Himself the Son of God. There was no question whatever in the minds of the Jewish leaders that Christ had claimed to be the Son of God. They understood His teaching to be that He was the Messiah, whom God had promised to their forefathers; that He claimed to fulfill prophecy concerning this Messiah (John 19:7).

Jesus was crucified. Pilate had turned Him over to be condemned and executed for a religious crime. The Roman form of punishment was inflicted on Him for a so-called crime against Jewish religious law. A crowd of taunting, jeering Jews passed by. The chief priests, scribes and elders declared in mockery that He had saved others, but was powerless to save Himself. Here was the test: If He would descend from His cross, they would accept His declaration concerning Himself. They practically said that He called Himself the Son of God. If His enemies knew that His teaching meant that He was the Messiah; if they acknowledged that He had said He was the Son of God, then what ground has anyone in this late day for denying that He so declared?

Christ received baptism at the hands of John. Immediately a voice from heaven, the voice of God, declared, "This is My beloved Son." Jesus began His ministry with the acknowledgment of His Sonship from heaven ringing in His ears. Others heard this same acknowledgment. He taught for some time. He took His most intimate followers to what we now call the Mount of Transfiguration. There He gave them a vision of Himself, glorified, changed. And this voice from heaven that, at His baptism, had called Him the Son of God, again said, "Thou art My beloved Son." Could Christ do otherwise than teach and press the claim that He was the Son of God?

On seven different occasions Christ claimed to be the Son of God. Once to the woman of Samaria, to whom He revealed the story of her past, her life of shame, when she declared the common belief of her people and the Jewish nation that the Messiah would certainly come, as promised. They believed as fully in that coming as did the Jews. To her Jesus replied, "I that speak to thee am He." In these words Jesus claimed to be the Messiah of Jewish prophecy, the Son of God. The Messiah for whom the people longed was identified by the High Priest as the Christ, the very title applied to Him. When Christ makes such a pointed statement who can refuse to accept Him for what He claimed to be?

On a Sabbath day Christ healed a man born blind; that is, gave sight to eyes that never before had the power of seeing. When this man was excommunicated because he upheld his benefactor and refused to condemn Him because He had performed a miracle on the Sabbath, even though his ecclesiastical superior demanded that he should, Christ came to him and inquired if he believed in the Son of God. The man asked who this Son of God was. Christ replied, "Thou hast both seen Him, and He it is that talketh with thee." To this man Christ made a most emphatic declaration that He was the Son of God. Nor did the man question His statement, but accepted it as true.

Jesus was present at the Feast of Dedication. The Jews came to Him, asking Him to tell them in so many words if He was the Christ. They had heard that He was; had heard that He claimed to be. There were two parties among the Jews. It was a much discussed question. It was common knowledge that He claimed to be the Messiah, or, in other words, the Son of God; for they are identical terms. If this were not true this deputation would not have questioned Him as they did: "How long dost Thou make us doubt? If Thou be the Christ, tell us plainly." He reminded them by saying, "I told you." Jesus had declared Himself the Messiah. Why should He continually make the claim? Once was sufficient. Hardly had He spoken ere the Jews picked up stones to stone Him for blasphemy. They called Him a blasphemer. Jesus asks them if He was a blasphemer because He had said, "I am the Son of God." Thus Christ says that He had told them He was the Son of God!

Lazarus died. Hearing of His sickness Jesus told His disciples that this sickness and death were for the glory of the Son of God. His glorification was not in the death of His friend, but in what followed this death. Jesus raised Lazarus from the dead. By so doing He applies to Himself the title, "Son of God."

Facing death, twice did Christ declare Himself the Son of God. He had been betrayed in the garden. The Roman soldiers hurried Him before the Jewish accusers. He was arrested for a Jewish offense, not a Roman. The High Priest examined Him. He was on trial. His question was, "Art Thou the Christ, the Son of the Blessed. And Christ boldly replied, "I am."

In the morning, after a night of terror, Christ was taken to the Council. One question is uppermost in the minds of all. They were sorely troubled. They inquired, "Art Thou then the Son of God?" Jesus replied, "Ye say I am." He did not deny His Sonship.

Christ addressed God as His Father frequently. Matthew records this eighteen times; Luke six times as "My Father;" three times without the personal pronoun; John thirty-three times, and forty-five without "My." Does this mean nothing? If God was His Father, He was the Son.

Sometimes one wonders what sort of a declaration or claim Christ would have had to make in order that men would understand that He claimed to be the Son of God.

In another way He claimed Sonship by His claim of identity with God. "My Father and I are one." To be one is to be identical in all respects; not simply like or having something in common. If Christ and the Father are one, then they are the same spiritual Being.

Seven occasions are recorded of His being worshipped. To worship is to kiss the hand toward; to do reverence to as a superior being. Christ knew His superiority! that He was more than those among whom He lived. He permitted men to prostrate themselves before Him as a superior being; the leper, the woman of Canaan, the men from the tombs, the blind man, the two Marys who had gone to the tomb. At the mountain retreat, appointed as their meeting place in Galilee, some of the disciples worshipped Him. In these instances Christ received the worship of men. He could not have done so if He was not the Son of God, superior to those worshipping Him.

Thomas was the typical doubter. He believed only where there can be no possibility of questionings. Others might believe their eyes, accept the testimony of those who had seen the Master, but he would only believe his touch. So a week after the resurrection Thomas was with the other ten Apostles when Christ suddenly appeared in their midst. Jesus challenged Thomas to be convinced by touch. The sight of the risen Lord and the challenge were convincing; they were all the proof he asked. He did not say, "You are the same Jesus who was crucified and buried," but exclaimed, "My Lord and my God." By permitting this declaration to stand unchallenged and unrebuked, Christ accepted the title of Lord and God.

* * *

All lands are fair to him who knows content,
All skies are sunny and all fields are green;
In dreamy mists with softest azure blent,
Lie distant cloudlands, tipped with silver sheen.
The wayside violet sheds her fragrance sweet,
For him the wild-rose blushes all are spent;
Life's fullest gifts are poured about the feet
Of him within whose heart is found content.

* * *

Let God do with me what He will, anything He will; whatever it be, it will be either heaven itself for some beginning of it.—*William Mountford.*

* * *

All prayers that meet the conditions are granted, at such time and in such way as is right; 1 John 3:22; Mark 11:24, 25. God's wondrous grace and gift.—*Rev. George H. Lee.*

Is the Outlook for Congregationalism so Rosy?

By the Reverend Clarence Pike, Coventry, Vermont

AN ARTICLE by Dan F. Bradley, D.D., in the *Congregationalist* for May 5, suggests this question. In his view everything is very bright and promising for that denomination. If his representation of the state of things is correct—and I fear it contains too much truth—it is not calculated to put into an optimistic frame of mind those who still look to the Bible for Divine guidance, and who put their trust for salvation in the death and resurrection of a Divine Christ.

He says: "We have passed from the semi-Calvinism of our fathers, which confused and perplexed our ministers and people, to a position of self-respecting Modernism." No doubt Calvinism or semi-Calvinism or any other system of theology contains points which are perplexing. But I know of nothing in semi-Calvinism which is so confusing or destructive of self-respect as the Modernism which holds, for instance, that Deuteronomy and the Levitical Code were originated many centuries after Moses, and holds at the same time that these documents were inspired of God, or even promotive of common honesty; or which holds that Jesus was the authoritative teacher of men, and while rejecting a large part of his sayings.

He continues: "Our younger ministers know nothing of the impossible literalism, Judaism and medievalism of the former period with its crude, so-called evangelism and occultism, sugar-coated with piety." My age in the ministry is one year greater than his, but the only "literalism" that I ever heard advocated was that the Bible should be interpreted according to the common laws of language by a grammatico-historical exegesis, and then received in harmony with the teachings of Christ. "Judaism" was rejected as has been done by all Christian churches since the days of the epistle to the Galatians. I suppose that by that word he is slurring the typical use of Judaism's history and sacrifices and other ceremonies, which is a part of Christianity, not of Judaism.

"Medievalism" has always been rejected with horror by Congregationalism even from the beginning. That meant "Popery" and ceremonialism which were anathema to Congregationalists. If they were antique in their ideas they went back still farther even to the first century—to the teachings of Christ and the apostles.

As for "Evangelism," a judicious infusion of it would be highly beneficial to the churches. As to "Occultism sugar-coated with piety" in Congregational churches, I do not know anything. The phrase is too "occult" for me in that connection. I do not know to what he refers.

He goes on: "They now accept scholarship in all departments of scientific study as the appropriate attitude for an honest disciple of Jesus." (Query: Is scholarship an "Attitude"?—Is this "Modern Scholarship"?) But passing that little query, what an innuendo is this against our fathers! As though they had no reverence for scholarship and possessed little of it!

Joseph Cook advocated semi-Calvinism; but his life-motto was, "Clear ideas at any cost." He constantly said that we ought to follow "experts," that he "revered the scientific method." He was always on the search for the "freshest thought." He kept abreast of all scholarship and science.

We will assume that "scholarship" includes great knowledge of tongues, especially of the sacred Hebrew and of the classic Greek and Latin, of Biblical erudition and criticism, of Philosophy, of the great Literature of the world, of natural and other Sciences, of "Modern Thought."

Now let us suppose that there is an examination in "scholarship." Let the class include S. C. Bartlett, former president of Dartmouth College; Joseph Cook, Boston lecturer; R. S. Storrs, Christian orator; E. A. Park, N. E. theologian; Dr. R. W. Dale, English theologian; Moses Stuart, professor in Andover, and a host of others: Then along with these in another division Dan F. Bradley, pastor of a great church in Cleveland, and as many other modern pulpiteers and professors as anyone wishes. I will not fear but that the first division will hold its own.

Again he says: "This change has greatly stimulated the spiritual mood, inasmuch as the universe has come to be conceived of as a wonderful *unity* under the supreme control of the good God. How far this has improved the intellectual self-respect of the minister only those of us who started our thinking with the dualistic conception of eternal God and eternal devil at war, can really understand." His early thinking must have had peculiar guidance or gotten a peculiar twist. I have heard that the ancient Persians and the Manichaeans believed

the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Jesus says in Mark 7:19, "Moses said, Honor thy father and thy mother." In vs.15 he calls this saying "the word of God." In Matt.15:4 the parallel passage reads, "God said." O Consistency, art thou a jewel which belongs peculiarly to the self-respecting Modernism of our times?

He speaks of "Jesus of Nazareth, a Saviour, a supreme and infallible leader." Those phrases are excellent. They might be understood to include all that we believe about our Christ. But we notice that in common with many others he forgets to mention the Deity of Christ, or His death as a ransom for souls, or His resurrection for our justification. True, this article in the *Congregationalist* is a brief one which does not claim to state his theology. If the statements he has here made do not forbid it, and if he does bring these truths forward at other times in his teaching, then so far well and good.

If, however, the authority of the Bible as a rule of faith and practice, and salvation by the death and resurrection of Christ are omitted from the message of Congregational ministers to the world, then all outward prosperity for a time is a sham and a delusion. There is rottenness at the heart, and the churches will lose all power to go out into an ungodly world, and convert men to a new life. That seems to me a real peril which overhangs us at this time. When we stand firm on the old foundations we can preach a Social Gospel with some effect. Otherwise we give mere human opinions without Divine authority.

in an eternal evil spirit, but I never heard of such a belief in historic Christianity. Are all men good? If not, why does not the opposition of their evil wills break up the unity of the *good* universe as truly as that of the devil, who is only a finite rebellious spirit? We were always taught that all is under the supreme control of the *good* God.

He proceeds: "Our Congregational churches have come to center their thought and their devotion upon Jesus of Nazareth." This is no progress. We were always taught to do that, and that not upon a mere human Jesus; but upon Him as "the Christ, the Son of the Living God." But he must mean upon a mere human Jesus, for he explains: "That means, of course, a departure from the Judaistic Church of our fathers. The Churches . . . now feel that they are not responsible for Moses or any 'mistakes' that he may have made." Well, it is fine to have such a handicap as Moses shaken off. We shall not have to apologize for him against Ingersoll or anyone else. If we can shake off a few more such handicaps we shall be as gloriously free as a ship at sea without a compass.

But he adds some words that leave us uncertain whether we have got rid of all responsibility for Moses after all: "Let us testify to the world that we have for every man a Saviour, a supreme and infallible leader." Does this harmonize with the statement about Moses? Jesus says in John 5:46,47, "If ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" But the critic may say, "This was in John; we do not know that Jesus said it." Observe, however, that in Luke 16:29,31, we read: "They have Moses and

The Miracle Book

By W. Graham Scroggie, D.D.

I WANT to speak to you tonight on the Bible—a miracle of diversity in unity. The Bible is its own greatest evidence to its Divine origin and authority, and we cannot consider these two facts without being tremendously impressed with the fact of the diversity of Holy Scripture, and the fact of its unity.

Thinking of the diversity of the Bible, I would remind you that there is diversity of language. The Old Testament, for the most part, was written in Hebrew, and portions of it in Chaldean. The New Testament was written in Greek. There is a diversity of authorship. These Scriptures were not written by any one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were employed in

Writing the Bible.

Moses was a shepherd; Joshua was a soldier; Samuel was a seer; David was a king; Solomon was a philosopher; Amos was a herdsman; Daniel was a statesman; Ezra was a scribe; Matthew was a tax-gatherer; Luke was a doctor; John was a fisherman; Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred books. But there is a further diversity of place in which these Scriptures were produced. They

have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of the Chebar, from the city of Sion, from the public prison at Rome, from the Isle of Patmos. There is no other literary phenomenon in the world to be compared with it. Not only so, but there is diversity of form. In Genesis there are stories; in Leviticus there is ritual; in Deuteronomy there is oratory; in Ruth there is romance; in the Samuels and the Kings there is national history; in Job there is drama; the Psalms are sacred hymns; in Proverbs we have ethics; in Ecclesiastes we have philosophy; in the Canticles we have a love-song; in Joel and Habakkuk we have rhapsody; in Isaiah and Jeremiah we have prophecy; in the Gospels we have biography; in the Acts we have Church history; in the Epistles we have doctrine; in the Book of Revelation we have the Apocalypse. These and other branches of literature have place in this great spiritual classic.

But not only have we here diversity of language, and of authorship, and of place of writing, and of form, but also of subject matter. Is there any other book in the world to be compared with it from this standpoint? In the Bible we read of God and men, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the Church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and hate, of heaven and hell. These and countless other subjects are brought to our notice within the covers of this extraordinary volume. But we are not impressed with any sense of incongruity. There is an eminent fitness in the relation of these

Tremendous Themes

to one another. Nor were these writings produced at any one time; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity? Were the number of subjects treated, or their equivalent, brought together in any other book, no publisher would take the risk of publishing it, and no purchaser would ever buy it. And yet the Bible is the most translated and the most widely-circulated Book in all the world. Other books have a season; they have a run; and then we hear of them no more. But this Book lives on through the ages, and out-lives all other literature, and is the queen of all other literature.

But I think our astonishment is infinitely greater when we come to realize that, notwithstanding all this diversity, the Bible is, nevertheless,

A Sublime Unity.

I would remind you of the fact of this unity, and then of its nature.

As to the fact of its unity. Mr. Cuvier, the great anatomist, has said that there are laws that govern organic unity. There are two kinds of unity, which we may speak of as mechanic and organic. Mechanic unity is the unity of a building, and is lifeless. Organic unity is the unity of a body, and is alive. Now, Scripture in its unity is not mechanic, it is organic, and the laws which Cuvier has set forth as governing organic unity can be applied to Scripture. In proof of the claim that its unity is organic, what are these laws? I know only three. First of all, that each and every part is essential to the whole. Aristotle has said that a work of art should be so constructed that if any part of it be taken away the whole

Will Fall to Pieces;

that we may tell whether a work is a unity by observing what happens when we take away any part. If the experiment results in two unities where we had supposed there was but one, then there was no unity of that work in the original design. But if the experiment results in endless dissection, then it is quite evident that there was an original design of unity. You can apply that to Holy Scripture, and demonstrate its unity by that test. A famous Hebrew scholar, Dr. A. B. Davidson, once conducted a preachers' class, and heard a sermon at the conclusion. He criticised it, and said, "Gentlemen, that sermon was twice too long; it should be cut in half, and one half dispensed with." And then, after a pause, he added, "And, gentlemen, it really does not matter which half!" It is quite evident that

That Sermon Was Not a Unity.

It cannot be said of the Bible that it is twice too long; that we could well dispense with one half; and that it does not matter which half. The Bible is a whole in order to the perfection of the body. Every member is necessary. It does not follow that every member is vital. If you gave me the choice of having the top of one of my little fingers cut off, or my heart taken out, I should not take long to decide. But when I have parted with the top of one of my little fingers, my body is no longer perfect. We are not going to claim that every part of Holy Scripture is of equal value, but we do claim that every part is essential to the whole, and that it all originates in the will and revelation of God. The two Testaments are essential to one another; they brood over the mercy-

seat as the cherubims of gold did of old, each answering to the other.

"The New is in the Old contained;
The Old is in the New explained."

Genesis and Revelation are essential to one another. Genesis is the book of commencements; Revelation is the book of consummations. There can be nothing before the commencement; there can be nothing after the consummation. And so Genesis anticipates Revelation; and Revelation consummates Genesis. Each and every part is essential to the whole.

The second law that governs organic unity is this—that each part is related to, and corresponds with, every other part. Genesis with Matthew,

The Two Great Beginnings,

the Books that introduce the two Covenants. Leviticus with Hebrews—Leviticus giving us all that is essential in Judaism, and Hebrews all that is essential in Christianity. Exodus with Acts—Exodus telling of the nationalism of the people of God, and Acts of the beginning of the Christian Church, and the first generation of her history. Joshua with Ephesians—Joshua telling of the inheritance of the earthly people, and Ephesians of the inheritance of the heavenly people. Daniel, the Old Testament apocalypse, with Revelation, the New Testament apocalypse, pointing beyond the rise and fall of the world empires, to the coming of Him who is King of kings, and Lord of lords. Each part is related to every other part, corresponds with every other part. Here is an extraordinary illustration of each correspondence. You take the first three chapters of the Book of Genesis, and the last three chapters of the Revelation, and you will find that each of these three chapters treats of the same subjects, but in the inverse order. In Genesis 1 we have the first heaven and earth: in Revelation 22

The Last Heaven and Earth.

In Genesis 2 we have the husband and the wife: in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan; in Revelation 20, that sentence is executed. It is little wonder that the devil attempts to get us to believe that the one book is all myth, and the other all mystery! Each and every part is essential to the whole. Each part is related to, and corresponds with, every other part.

Cuvier's third claim is that where there is organic unity, every part is pervaded with the spirit of life. The writer to the Hebrews speaks of the Word of God being alive; and the Apostle Peter speaks of the Word of God, which liveth and abideth for ever. The Word of God is not a dead letter. If it is what some would have us believe it is, why do they not

Leave It Alone?

We can no more leave the Bible alone, or leave it out of our reckoning, than we can leave Christ alone, or out of our reckoning. The One is the Incarnate Word, and the other is the Written Word of God; and God is manifest in them both. Christ does not derive His value from the Bible; the Bible derives its value from Christ. And it is the merest sophistry to say, "Never mind the Bible; get back to Christ." I would remind you that there is no Christ to get back to except through the Bible; and our eternal knowledge of Christ comes to us through these sacred writings. There can, therefore, be no question as to the fact of organic unity in the Scriptures.

Now let me indicate to you as briefly as I can the nature of that unity. We find here, for instance,

Structural Unity.

The Bible is built up in an extraordinary way, not to be accounted for by accident or chance; and in both Testaments we find the same sequence. For instance, in the Old Testament, from Genesis to Esther we have history. In the New Testament, from Matthew to Acts, we have history. In the Old Testament, from Job to the Canticles, we have wisdom. In the New Testament, from Romans to Jude, we have wisdom. In the Old Testament, from Isaiah to Malachi, we have prophecy. In the New Testament, in the Revelation, we have prophecy. In both Testaments, therefore, history, wisdom, prophecy stand related to one another as broad foundations of an amazing super-structure. And these Scriptures embrace all time. History reaching into the past: wisdom claiming attention in the present. And prophecy pointing us on to the future. There is structural unity in the Scriptures. There is further

Historical Unity.

I would remind you that these revelations were made in the first place, in the life and experience, before they were reduced to records and to writings. God showed Himself to men. And, begin where you like in Scripture, I affirm that at any point something is assumed and something is anticipated. If you begin reading in the Book of Revelation, in the very first chapter, there is something that presupposes something else, and you are sent back. Take the books one by one. They send you back. The New Testament to the Old, back through the prophetical books, back through the wis-

dom books, back through the historical books, until you come to Genesis, and in Genesis, to the first chapter, and in the first chapter to the first sentence, to that sublimest of all utterances,

"In the Beginning God

created the heavens and the earth." And further back we cannot go. But begin that first verse of the first Book of Genesis, and interest is aroused. We are led on through all these books, right to the sublime end in the Apocalypse of St. John. We are not impressed as we read, with the amazing diversities of which I have spoken. The thing unfolds, and presents itself as a sublime story. All these stories are one story. All these revelations are one revelation. And all these records are one record. Across the whole of the Old Testament you may write the word "expectation," and across the whole of the New Testament you may write the word "realization." In Genesis there are origins: in Revelation there are issues. And all the way between, from Exodus to Jude, there are processes leading from those origins to those issues. The revelation of God to man has been made in history, and everywhere in Holy Scripture there is historical continuity and sequence. There is historical unity everywhere in Scripture. There is, further,

Prophetical Unity.

Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not, and could not have been, any collusion among the writers of Holy Scripture, there is no collision, there is no contradiction. There are four great themes of prophecy: The Messiah, the Jews, the Gentiles, and the Church. Some treat of one, and some of another, and not a few touch upon them all. But there is an amazing harmony everywhere. There is no contradiction among these voices. In the Old Testament there are predictions; in the New Testament there are fulfillments. In the Old Testament we get types; in the New we get anti-types. The whole of the Old Testament is leading up to the First Advent, and the whole of the New is leading

Up to the Second Advent.

There is prophetical unity, as well as structural unity, and historical unity, everywhere in Scripture.

Let me remind you, further, that we have here doctrinal unity. Now, were men left to themselves, how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the ages were not left to themselves. All I can say is, if the Bible is inspired, it is a wonderful Book; and if it be not inspired, it is much more wonderful. Everywhere in Holy Scripture, Jehovah is God. To take one doctrine. We are told in some quarters that Yahveh was the tribal deity of the Hebrews, placing him much on a level with Ashtaroth of the Old Testament; and the New Testament declared that Jehovah was the God of all the earth; the Creator of the universe, and its Sustainer. The Yahveh of the Hebrews is no tribal deity:

He is the God of All Men.

God so loved, not the Hebrews, nor the Church, but the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Everywhere in Holy Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality, and the New Testament as a man more like God. Both Testaments agree in saying that man has sinned, and come short of the glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer, and His cross our only hope. Redemption is in the Old Testament anticipated; it is in the New Testament accomplished, and it is from the Acts to the Apocalypse applied. It is the

One Great Theme

which runs throughout all these Scriptures. It is the note that dominates in this orchestra from start to finish.

But not only have we here structural unity, and historical, and prophetical, and doctrinal unity, but we have spiritual unity. Think of the level of thought in the Bible. Think of the range of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes, and immensities, and eternities. The current coin of this realm is faith, and love, and hope. Think of all that the Bible has done for the individual. Think of the countless millions who, were they with us still, would say, "This one thing I know, that whereas I was blind, now I see." No man ever came to say that by studying philosophy or science. But millions have come to say it through an acquaintance with the Word of God. Think of

What the Bible Has Done

for family life. Think of what it has done for society. Think of what it has done for the Church of God throughout the world, and in all ages. Think of what it has done for the national life, and especially for our own. Think of what it has done for the whole, wide world.

Wherever the Word of God goes, and is accepted and believed, there is emancipation, there is deliverance from degradation and from cruelty. The Bible has brought release and relief to women, and the safeguarding of children. It has turned the demons out of cruel hearts, and made men sober and kind. If the Bible is to be judged by what it has accomplished, then, verily, it is the Book of books, and the Word of words. It could have none other origin than God Himself. And if it be of Divine origin, then it is of Divine authority. It does not need our apology, and our special pleading to

Give It a Chance.

It will demonstrate its own character, and its own power. This is the staff upon which millions of pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm-tossed oceans, through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This is the compass that has guided men in darkness and distress. This is the Book on which your sainted mother and father laid down their heads, as upon a pillow, in the last moments of life, and passed away, crooning some Old Testament psalm, such as

> "The Lord's my Shepherd, I'll not want,
> He makes me down to lie
> In pastures green, He leadeth me
> The quiet waters by."

And then the breath became slower, and the voice fainter, and the saint passed into everlasting rest. We need not be panic-stricken; we need not be seized with frenzy. This is the Rock of all the ages, and they who build upon it are as eternal as God.

The Words of a Witness

By Anna Ross, Strasbourg, Saskatchewan, Canada

THIRTY years ago I was listening to Professor J. E. McFadyen, then of Knox College, Toronto, lecturing to a class of my missionary students.

He made this statement: "The sacrifices of the Old Testament were not appointed by God, but were the result of the religious gropings of the children of Israel. Instead of their being pleasing to God, it was as much as He could do to put up with them." In support of his statement he quoted verses from the first chapter of Isaiah.

One of his students answered him: "But, Professor, we do know that Noah's sacrifice was well pleasing to God."

He answered promptly: "We have no certain knowledge that Noah ever offered a sacrifice."

A few weeks earlier I had been led to see in the Rainbow Covenant as given in Gen. VIII and IX, a secret of present-day power over the winds and clouds, and the Professor's words led only to a stronger grip on the truth discovered and the glorious Book in which it was found.

There are several ways to champion the Bible. I would be glad to do it by my testimony. These words following are the words of a witness.

For seventeen years we have been testing the present-day power of the Rainbow Covenant, and each of these years has its story or stories of response. Let me here give witness for 1926.

Last fall half the harvests of the West were threatened with utter ruin from the constant broken weather all through the threshing time. The wheat here is left out in the fields in the stack until it is threshed, and broken weather makes threshing impossible.

During the second week of October one of our group sent twenty copies of a short letter to as many leading newspapers all over Canada , from Vancouver to Halifax. He told the condition of the western crops, and asked for united prayer from East and West for weather that would secure them, suggesting Sunday, October 24th, as the day to be observed. The petitions were to be grounded on that word of Jehovah, "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me."

Interesting letters were received from some of those who took up the case, but we know that many responded who did not write, and services were held that we never heard of.

A few weeks later a letter came from Vancouver asking for results. This led to a second short letter giving them. This, too, was sent to the twenty papers. I am sorry I have not a copy of it in hand, but the gist of it was this:

"On October 24th I was talking with a brother farmer in the neighborhood, when he said: 'I have had a threshing outfit on my land for six weeks, and we have been able to thresh scarcely any grain yet, and the wheat is

so damp we could not thresh it even if the weather cleared up, for it would only spoil. Unless we get warm weather and high wind, I see no hope.'

"That night there was a rise in temperature, and the wind began to blow. It blew all night and all the next day. Toward evening it was almost a gale. The wind of that day must have lifted tons of water out of our western crop. On Wednesday that farmer was threshing, and finished his whole harvest, and the other outfits were busy everywhere. The weather was still far from perfect, but in the end all the harvests were saved."

If God's people will go to work and prove that Gen. VIII and IX can give power to bring down rain upon the thirsty fields in this twentieth century, what could the critics say then? They would surely have to stop talking about Genesis as a bundle of legends. The most effective way to defend our sword of the Spirit —the Word of God—is to use it.

Men and Dinosaurs

By D. J. Whitney, Exeter, California

SCIENTISTS were amazed a couple of years ago at the report of the Doheny Scientific Expedition in Northern Arizona that drawings of a dinosaur and other extinct animals were found on a rock cliff in the Hava Supai Canyon, and that footprints of dinosaurs were present in ancient sandstone in the district. Now a supplementary report has been issued which narrates some equally wonderful discoveries by various individuals in other parts of the United States. These discoveries all indicate the falsity of accepted theories of geological history, and rather suggest the hypothesis of Professor George McCready Price that ancient fossil plants and animals are the result of the Deluge of Genesis. Certainly if men in early America drew pictures of reptiles now found only as fossils, men and those reptiles were living at the same time; although, according to standard geologic theories, these reptiles had died off millions of years before any human beings were in existence. However, this subject was discussed in connection with the first report of the Doheny Expedition. Readers will be more interested in the newer discoveries.

One of the most striking things is a fossil molar tooth, evidently human, found embedded in a mine in Montana in Eocene rock. According to the *Literary Digest,* this would make the original owner of the tooth about 30 to 75 millions of years old. This is patently ridiculous. If true, it would upset all geologic and biologic theories about the origin of man. The most obvious conclusion is that the tooth was embedded in this material during the deluge of Genesis, a few thousand years ago.

More amazing yet, if another fossil is correctly identified, is the *sole of a shoe* in Triassic rock. The foot of the wearer was seemingly stuck in the mud, and, on pulling his foot away, the sole of the shoe was torn loose and remained behind to form a fossil. Even the twist of the thread can be seen. Now, Triassic sediment is alleged to have been deposited early in the age of reptiles, long before the earliest mammal fossils were known to have been deposited, according to the theories of historical geology; yet here is the relic of a man who wore sewn shoes. It makes the current theories of geology—and the theory of evolution with them—look wildly absurd.

Other discoveries reported are the drawing of a rhinoceros in Utah, the rock model (apparently) of a great extinct armored reptile, and a rock idol (?) with engravings of an elephant and two extinct dinosaurs thereon.

Certain other very interesting and significant discoveries are described. One of the most interesting of them, whatever its significance may be, is that of numerous hieroglyphics in Nevada, many of which correspond perfectly with ancient Chinese word-signs. There is a suggestion that America was once inhabited by certain Mongolians who were driven back or exterminated by the Indians. This matter, however, seems to have little bearing upon geological theories.

The author of the new edition of the Doheney report and supplement is Dr. Samuel Hubbard, honorary curator of archeology of the Oakland (California) Museum. The expedition to Arizona was conducted as a *scientific* expedition. Charles W. Gilmore, curator of vertebrate paleontology of the United States National Museum, was another officer of the expedition, which was financed by E. L. Doheney, the oil magnate, who, as a young man, was a member of the first party of white men to view these drawings.

The publication of the original report aroused much comment, and also vigorous op-

position by certain scientists on the grounds that it was in conflict with accepted scientific theories. It also resulted in a voluminous correspondence with others, some of whom were able to provide reports of somewhat similar discoveries. The new details given in the supplement are the result of some of this correspondence.

Dr. Hubbard seems strongly convinced that these things require a decided change in geologic theories, among which is the recognition of the probability of direct creation of man in the image of God.

A Diagnosis of Modernism

By Reverend Albert Dale Gantz

AN ANALYSIS of symptoms is necessary to a diagnosis of a pathological condition. From a careful observance of the symptoms of so-called "modernism," the conclusion has been borne in more and more upon my mind that the difficulty—the real source of infection is not so much in theology—our God-given knowledge of the Supreme Being, as with epistemology—or man-made philosophy of religious experience.

Modernists are cramped by a theory of knowledge which limits all religious knowledge to experience. They cannot admit any fact into their mind except through the single, narrow door of experience. They talk loudly about "the open mind," when, as a matter of close observation, I find that their minds are closed to all truths which cannot enter in through the one narrow door of experiment. In other words, all knowledge is reduced to the terms of experience, and must be tested, so to speak, by the laboratory method, applicable only to certain branches of physical science; and so by limiting themselves to one method of obtaining knowledge, all truth not capable of treatment under laboratory methods is rejected. It is very easy to see, therefore, that the trouble with the modernist is with his epistemology. He has not yet perfected an apparatus for knowing truths in the vast realm where the test-tube and the Bunsen burner are inadequate.

To illustrate the inadequacy of knowledge that is confined only to what is discoverable by experience is not difficult. Take, for example, knowledge of God. The modernist cannot affirm the eternity of God or the pre-existence of Christ, because forsooth these great truths are beyond his experience. He is unable to affirm the creative act of the Almighty in bringing the cosmos into existence, because he cannot bring the mighty cosmic acts of omnipotence into the small door of his own personal experience. Likewise, because he has no personal experience of the mode by which the Supreme Being operates to create life, the modernist feels that he cannot accept any revelation on that matter. In other words, the modernist has set for himself such artificial and prescribed boundaries to the acquisition of knowledge that he has closed the avenues of his mind to those great realms of truth which are spiritually discerned, and has reduced all knowledge to that which is physically discerned. His limitations, therefore, are not in the realm of theology, but primarily in the realm of epistemology. He is cramped by a theory of knowledge.

Curiously enough, he exhibits the same pathological symptoms that were exhibited in a kindred malady which appeared in the first century, under the name of gnosticism. This was also a theory of knowledge which came into conflict with the truth of divine revelation, and which affected its devotees with the same symptoms as those appearing today in modernism—a kind of egotism or megalacephala—as the Bible says of them, "professing themselves wise they became fools." Claiming a kind of superior scientific knowledge—which Paul describes as "science falsely so-called," they plumed themselves in a sort of esoteric eclecticism. They selected a little branch of science, erected it into a false standard of their own, and regarded themselves as composing a choice inner circle of the initiated, from which all the vulgar and common were excluded. They became vain in their imaginations, their foolish heart was darkened instead of being illuminated, and they changed the truth of God (as far as they themselves were concerned), they changed the truth of God into a lie. The truth of God cannot be changed. It is unchangeable, and unchanging. But they changed it for themselves into a lie. And worshipped and served the creature more than the Creator. Men, today, are repeating this old sin—worshipping and serving some creature—some man, some vain creature of the imagination—"science," "critical analysis," "modern thought," "the most recent discovery," more than they are worshipping and serving the Creator, who is God over all, blessed forever. John Mc-

Neill calls it, Flunkeying to science. And he is right. Men are flunkeying to science, making a fetish of scientific research, and cramping their capacity for receiving and believing the whole counsel of God by a narrow and pathetically meager theory of knowledge. They think their trouble is with theology. Not so. Their knowledge of theology is entirely too scanty. Their real trouble is with false philosophy of religion and their disease, however humiliating to them it may be to break the news, is a sort of epistemological cramp.

Evolution and Early Man

By D. J. Whitney, Exeter, California

Testimony of History

MOST of the interest in the theory of evolution finally comes to the origin of mankind. It is therefore an important fact that a study of early man can do as much as anything else to disprove the theory.

In presenting this subject the following points will be developed. The appearance of mankind on the earth is so very recent, according to history, that he could hardly be considered as an evolved being without doing violence to the rational interpretation of historical data. Second, the nature of early man was such that he evidently could not have been developed from the brute. He was more like what we term superman.

When we analyze the subject, we find that man must be very ancient if he evolved from some ape-like creature. While Darwinism was believed, evolutionists estimated his existence on earth to have been 300,000 years as really man. That was when species were thought to be quite flexible. Now that Darwinism has been found lacking, those 300,000 years evidently should be extended to a much longer period, but it is enough for our purpose as it is.

Let a person look back through written and traditional history. If evolution is true, history should lose itself in the mists of extreme antiquity, and run back tens of thousands of years. Instead of that, a quite different condition exists. Go back between four and five thousand years and quite a number of very young, very distinct and very vigorous races are found to be beginning their careers. They are not half ape in intellect, but exhibit men of amazing intellectual and organizing ability. Although there were absent certain features of civilization that can be developed only with the passing of time and the accumulation of wealth and learning, the civilization they did have was surprisingly effective.

Furthermore, all historical mankind seemed to have its origin in Western Asia; yet each race developed pretty much its own culture and society. In other words, although there was considerable intercourse among races, the various cultures developed quite independently and not as they would if civilization had been brought to primitive people of high capacity from some one source.

These facts are utterly inconceivable in connection with the theory that man lived for 300,000 years or so, and gradually evolved from the intellectual level of a creature like the gorilla or the chimpanzee. Taking the two philosophies of evolution from an animal stock and of creation in the divine image, the philosophy of evolution does not fit, while that of special creation fits exactly.

As to the historical record of the time of origin: naturally, unless a person looks to some divine record, the date of origin is very uncertain, and a rough approximation is the best that can be done.

Recent accounts of excavations in ancient Babylonia tell of the finding of records of the second dynasty, dating approximately 2800 B. C., and quite primitive in nature. Evidently this is quite close to the real origin. Kudurlaomer, the best known early king, whose code of laws amazed historians a decade or so ago, lived a few hundred years later, contemporary with Abraham. Persia, Assyria and the other nations of Western Asia all began their histories approximately at the same time. Egypt, which seemingly has a much earlier origin, is not able to provide authentic data earlier than her Asiatic neighbors. China and India began their history at approximately the same time as did the nations of Western Asia.

Greece was in the stage of mythology and fighting the Trojan war about 1000 B. C. Italy was slightly later in her traditions. The Americas were peopled much later than the Orient and mostly, it seems, from Asiatic sources.

These conditions of recent origin and highly developed early peoples are not only strikingly in contrast with what would seemingly be necessary if man slowly evolved from the beast, but the traditions of the early races further conflict with evolution.

And what are these traditions? There may be an exception or so, but almost always we find a tradition that the first parents of every race were created and that they were living under ideal conditions in the golden age of the infancy of the race. Gradually they declined in their reverence to celestial powers, and wickedness developed until they were all destroyed by a flood except one man and a few associates. Outside of the Hebrew account, the best known of these stories is the Greek of the Deucalion. As he came down from a mountain after the flood, he cast stones behind him, and from them sprang up the original Greeks.

The intent here is not to prove the flood or to bring up that question at all. It is to point out that the early races traced their origin to creation and to ancestors of the condition of supermen, as much unlike morons and apes as can be imagined.

Plato, who was perhaps the greatest of the early Greek philosophers, tells in detail the story of Atlantis. Essentially it is identical with the Hebrew tradition of the antediluvian world.

Evolutionists must cut out all such beliefs of the early cultured races, and must explain satisfactorily the miracle of the recent historical origin of distinct races of great achievements and intellectual capacity before they can make evolution fit mankind at all. Reason is against it.

It would mean the assumption that mankind lived on the earth for 300,000 years without leaving any traces beyond an occasional skull and a few arrowheads and drawings, which more likely were of recent origin, and then died out, all except one small group or so in Western Asia; that this family or group had such amazing vitality and intellectual capacity—in spite of the fact that the rest of mankind could not survive—that in a few hundred years it developed into numerous distinct and vigorous races which made early history what it was. This view is too unreasonable to deserve serious regard.

Take another point. The stimulus of evolution—provided evolution did all it is said to have done—is called "the most incomprehensible phenomenon in the universe" since it forced life upward. Very reasonably, that upward tendency ought to have continued. Well, it does not seem to have worked out that way with the greater part of mankind. Gone are the glories of Greece, save in history. The classic Greek as a race has perished from the earth. Western Asia, Northern Africa, Southern Europe are degenerate indeed compared with the builders of Babylon, Carthage, the pyramids, and the rulers of the empires that have gone to dust. China, Korea, Siam and India were on the down grade before western civilization came to them. Japan was just about holding her condition.

The course of human society fits well with the belief that man was created a superman who declines and degenerates when he violates the laws of nature. It contradicts emphatically the theory that man has merely responded to some miraculous stimulus which has evolved him physically and psychologically from an amoeba.

Sociologists are almost unanimously of the opinion that society is threatened by the increasing propagation of the incapable and unfit and the slight propagation of the capable and the fit. By the rules of human nature and human society, this must have been the rule during most of the history of the world. This is evolution backwards and not forwards. Further, it explains the fall of the great nations of antiquity, most of whom have perished, or mongrelized, or left mere traces of their race. Everything works against evolution when applied to man.

Go farther back. Look at the probable life of the supposed man who had evolved physically and mentally just above the level of a true ape. He might be a real man, but if so he was the most unfit of all creatures to survive unless by the use of brain, hands and weapons. His mentality, by no method of figuring, could be as high as that of the typical moron of today, who would perish in a month in the wild from starvation, exposure or wild beasts. No infants are so helpless over such a long period as the young of mankind. Supermen might endure, but creatures developed only a little beyond an ape would have no chance.

Then, as has been pointed out, since modern mankind had its origin in Western Asia only a few thousand years ago, evolution would call upon this partially developed man to die after 300,000-odd years of progress, just as he reached the pinnacle of physical and mental evolution, all but a family or so from whom the different races could descend.

Evolution as a theory may seem plausible enough until one comes down to actual facts. When those are reached, like Pelion on Ossa, one inconsistency and absurdity is piled upon another until a marvelous heap is achieved.

* * *

Do you take a good religious periodical in your home? It is a great power for information and inspiration.—*Rev. George H. Lee.*

THE SANCTUARY

Gain through Loss

By James R. Furbay, D.D., Zanesfield, Ohio

But what things were gain to me, those I counted loss for Christ—Phil. 3: 7.

SOMEONE has said, "There are no royal roads to success." The honest business man who succeeds is the man who labors, sacrifices, and suffers. Included in the business man's policy is a willingness to suffer loss, if by so doing more can be gained. He gladly loses a dollar in one deal if he sees that it will bring him another deal in which he can gain two dollars.

In the fall of 1812, Napoleon Bonaparte led his famous expedition against Russia. If he could but put the Russian and the Englishman under his heel, he would be the master of the world. With an army of five hundred thousand men, Napoleon began the invasion of Russai. At Smolensko he attacked and defeated the main Russian army, suffering a loss of twenty-five thousand of his best men. He pushed on toward Moscow, believing that if he could winter his troops there, he could the next spring complete the subjection of Russia. But, on reaching Moscow, to his own disappointment and horror, he found the city in flames. Women as well as men, with blazing torches, were seen madly running from house to house, till their incendiary work was done. The Russians destroyed their capital-city to save their country.

There was nothing for Napoleon to do but retreat, and that in the face of frigid winter. The cold destroyed immense numbers of his men, and unfitted the survivors for very vigorous exertions. The mad Russians were at their heels, slaughtering them at every turn. At the passage of Berezina, on the frontier, Napoleon, to save the main body of his army, ordered the bridge on which they crossed to be blown up, before the rear end of his army had gotten across. As they were rushing towards it, driven by the fire of the pursuers, they heard a crash,—and the bridge blew up. Uttering shrieks of despair, numbers plunged into the stream, and sunk amidst floating ice, while the remainder were butchered by the Russians. Napoleon *willingly lost* a large portion of his army in order to save the remainder of it.

The principle of gain through loss was the principle which Paul enunciated. That was Paul's policy—and we may speak it reverently. From his writings, and from the teaching of Christ, we learn that:

1. There may be large gains, yet, in themselves, of little worth.

Paul's pre-eminent gain was his *religious aristocracy.* "If any other man thinketh he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews as touching the law, a Pharisee" (vs. 4, 5). By blood, he merited religious prestige. He was educated as a Pharisee. He was no proselyte. In our language we would call such a one "a birthright Quaker," or an "upper churchman."

Another great asset, or gain, in his favor was his *religious zeal.* "Concerning zeal, persecuting the church" (vs. 6). The mere refraining from doing anything that is bad, is a passive religion, and is manifestly a very weak type. Active religion, on the other hand, is the union of belief with settled conviction, and the expression of settled conviction in positively righteous actions. Paul had active religion before he ever touched the power of Christ. He was conscientious in persecuting the sect of the Nazarene, who, as he beleived, were heretics. He was zealous for any cause he espoused. He could do nothing passively or half-heartedly. Paul, Paul, you are a rebuke to the religious indifference of our day!

One of Paul's large gains was *self-righteousness.* He avers that he was, "touching the righteousness which is in the law, blameless." He was a model Israelite. His conscience was clear; he did what he believed to be right; and he kept clear of what he believed to be wrong. He performed his duty to God and to his fellow-man the best he knew. Thus he was, and thus he lived, before he ever found Christ. I would like to know how many of us can match the testimony of Paul.

Another large gain, in itself of little spiritual worth, is *social prominence.* Jesus denounced in scorching epithets those who gained superiority and prestige with the people, but for selfish purposes. He poured burning censure

on those who loved "the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matt. 23: 6, 7). Social prominence is an asset, and can be the means of great blessing. But it is quite rare for a popular man to become the servant of Christ.

Temporal wealth, unsanctified and unhallowed, is of no eternal worth. A man spending his entire life making and amassing wealth, using none of it to help his fellow-men, and giving none of it to God, will find wealth is of no eternal worth to him, for he cannot take it with him in death. "What is a man profited if he shall gain the whole world and lose his own soul?" (Matt. 16: 26). But these are all of great worth if given to God.

2. There are losses which bring large compensations. The goal of some great gain can only be reached by the way of loss. Many have suffered great material losses in order to gain an eternal prize.

Paul lost *"all things"* in order to gain Christ. "What things were gain to me, those I counted loss for Christ. Yes, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for Whom I have suffered the loss of all things, and do count them but refuse, that I may win (gain) Christ" (vs. 7, 8). He gathered together in one comprehensive bundle all of his richest gains, and junked them at the Cross. Everything that came under the category of gain, he transposed to the category of loss. The word "gain," *kerde,* is in the plural number in the original text, indicating a plurality of his gains. The word "loss" is in the singular, indicating that the various gains are counted as one loss. Paul made that sweeping sacrifice in order to "gain Christ."

There was the suffering of *poverty,* the sacrificing of luxury and ease, in order to gain knowledge. The pages of biography are full of the names of men who suffered poverty in order to buy books and gain an education. One rule of Erasmus was to buy books first, and clothes next. J. Hudson Taylor lived on brown bread and water in order to get through medical school. I know of a young man who was so anxious to get through college that he slept on a bare mattress with scanty coverings. Paul lost all because of the excellency (or supereminence) of the knowledge of Christ. That knowledge surpassed all. It is also rendered: "Indeed, I count anything a loss, compared to the supreme value of knowing Christ Jesus, my Lord."

He suffered the loss of his *religion* to gain holiness. The missionary does not go to the heathen to give them religion, for they already have that. In respect for their deities, in their feeling of dependence, and in their reverence, they often surpass Christians. Christ does not bring a new religion, but He brings salvation, righteousness, holiness, to the hearts and lives of men. "That I may win Christ, and may be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (vs. 9).

Paul suffered *death* that he might live. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2: 20). He yielded his own life at the Cross, and went away bearing the trophy of newness of life in Christ.

The Apostle to the Gentiles stooped to *lowliness* in service for the purpose of winning souls. "For though I be free from all men, yet have I made myself servant to all, that I might gain the more." (I Cor. 9: 19). He had the right to be financially supported, to take with him a wife like the other apostles; but he denied himself of what he had a right to have, of comforts, of honors, that he might win a few more souls. Lowly service is a loss, speaking in terms of the world; but it results in worthwhile rewards.

The man of God, furthermore, was willing to suffer *death* in order to gain heaven. "For me to live is Christ, and to die is gain" (1: 21). Where is the person who is anxious to go through the ordeal of death for the experience per se? But who would not be willing to go through death in order to gain heaven?

3. There is wisdom in right choice and investment.

The hoarded life is the life that is lost; the spent, the sacrificed, and the scattered life is the one that is saved. It has been expressd like this: "What I spent, that I had; what I kept, that I lost; and what I gave, that I've got." Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." This text, along with the voice of the Spirit, is what led us into the work of preaching the gospel.

Real conservation is different from false economy. Jesus spake a parable of the wine and bottles. Wine bottles were made of skins. When new they were elastic, and when old they were hard and rigid. A man buys some new wine; desiring to economize he puts the new wine into an old bottle, and sets it aside.

The wine begins to ferment, and the wine is all lost!

We are also told that the trial of our faith is much more precious than gold, which perishes. Faith, hope, and love,—all spiritual qualities,—and all spiritual verities, endure. We should ever keep this in mind in our investment of life and its energies.

We should give all diligence to the saving of our lives. There is great wisdom in the saving of our lives. There is great wisdom in the saving of the youth, that the life may be spent for Christ. How sad that though the soul may be saved, that yet the life should be wasted! "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (I Cor. 3: 15). The life has been built out of combustible materials, and does not abide the fire, like a man escaping from the flames that consumes his house.

The servants who put their talents to use, who drew interests from their endowments, were the ones who received the praise and rewards of their master. The talents, or life which He has given to us, should not be buried in the earth, nor should they be lost in the world or in selfishness, but given in service for Him. If we would gain the crown of eternal glory, we must take the cross of present loss. The Cross is the way to the Crown. Remember, all Salvation is through Sacrifice.

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gains I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

The Divine Saviour of Men.—Matthew 16:16

Those who doubt our Lord's deity are pleased to call Him "the ideal human," "the superman," "the wonderful exemplar," or "the brightest flower of humanity"; but such poor compliments are often to cover away the higher glory of His divinity. They are mock robes and crowns, such as the crucifiers put on Him when they cried in derision, "Hail, King of the Jews!"

The Christian world receives Christ as the Son of man and the Son of God—the God-Man. Behold Him asleep in a boat, like a man; but see Him arise, bidding the winds be still, like a God. If He ate like a man, He pronounced the Emmaus blessing as God. If He asked for a drink like a man, he gave to the woman at the well the living water as God. If He wept like a man at the grave of a friend, He spoke as God when He cried, "Lazarus, come forth." If He died like a malefactor, He arose as God Himself and became the resurrection and the life to all humanity. If He walked up the slopes of Olivet like a man, He ascended as God. If He appeared like a human on the cross, He said words as God when He exclaimed, "This day shalt thou be with me in paradise."

If He left His disciples like other humans in the hour of death, He spoke as never man spake when He said, "I go to prepare a place for you. Lo, I am with you alway, even unto the end of the world." In the beginning He was the Creator; in the ending, He is the Redeemer; in the forever, He is King eternal, Prince of Peace, the Everlasting Father and the Lord of Glory.

Consecrate your Children to Christ.—Matt. 18:5

Christ estimated children by what they might become in this world and in the celestial realms. He knew that each little babe might unfold immortal powers for its blessedness and His glory.

Every cradle is a prophecy of a mysterious and wonderful future. Each little traveler is knocking at the door of opportunity and is in the arms of Christ, as well as in its mother's, receiving His kiss of blessing, His words of welcome in the great family of the heavenly Father.

The child in faith, trust, simplicity and love is like those of the kingdom of heaven. Doubt, treachery, fear and jealousy have not yet soiled the whiteness of the child heart. Wicked parents have often been kept from crime because they hesitated to taint the names of their children, and many a father and mother have been led by little hands into the kingdom of

ighteousness, "for a little child shall lead hem." As a mother loves, so Jesus loves; as a ather pities, so the Lord pitieth His children.

If all Christian parents would consecrate heir children to Christ as Hannah did Samuel nd Monica did Augustine, millions of young eople would be saved from evil ways. A child an love the Saviour almost as soon as it loves ts mother. A great divine once said that if he could have a child till it was six years old, no one could ever win it away. If the church would win the world, it must win the children first. How sad that many hold the children off till they wander away, thinking that the lambs are too young to be housed in the fold of the Good Shepherd!

Faith on Evidence.—Matthew 11:3

The faith of the earliest followers of Christ was not the blind faith of enthusiasts or bigots, but an intelligent assurance resting on satisfactory evidence. Christ himself would have none other for his followers than men who were honestly convinced that He was what He claimed to be—the promised Messiah, the Redeemer of mankind. He challenged investigation. Many a time He wrestled with the Jews who disputed His divine origin and His merciful mission. If they would not believe His words, they must at least believe His works. To the inquirers who came to Him with the critical question in our test He at once submitted the evidence that convinced them and sent them back satisfied to their master John. On the day of His resurrection He spent hours with two doubters, showing them from the Scriptures of the Old Testament and the record of His life among them that their skepticism was unwarranted. A week later He saved Thomas from his fatal misgivings concerning Christ. After His ascension the apostles reasoned with Jews and Gentiles and showed that the crucified and risen Christ is the Light and the Life of the world, that there is salvation in none other, and that other foundation cannot be laid for men's faith than this very Christ.

Unbelief may be blind and unreasoning; faith is knowledge that rests on satisfactory evidence, assent that is given to convincing proof, assurance that is ready to undergo any test. With the evidence which the Christian Church has accumulated during two thousand years of activity among men and is able to lay before the world, it should not be easy for any person at this late day to ask the question in our text. But if there is still one who doubts, Jesus will listen to him today as He listened to Nicodemus, to Nathaniel, to Cleophas. His word in the Scriptures, the records of His work in the lives of men, carry the same conviction to men today as they did in the days of His flesh.

The Full Assurance of Faith.—Romans 8:35

Paul had endured about all the forces of evil that attack the soul in this world, such as tribulation, persecution, famine, peril, war, nakedness and distress. Judging the future by the past, he could exclaim, "For I am persuaded that neither death, nor life, nor angels . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul, therefore, enjoyed the blessing of a full assurance of faith. As there is a point where gravitation goes the other way, toward the central sun, so the soul passes a line where earth loses its grip and is drawn toward the Sun of Righteousness with all the power of love divine. The great apostle had reached the realm of certainty, and could sing, "I am going through." "I know he is able to keep that which I have committed to him." "I know I have a building of God, not made with hands, and I am persuaded that there is nothing on earth to stop me." Christ, the Conductor and Builder of the Gospel railroad, had whispered to him that the next station was Heaven. At every curve he had glimpses of the celestial city and realized that he was absolutely certain of the greatest fact in human existence—saved eternally! The love of Christ was the habit of his soul, a second nature that had reached permanency. Here there was no going back, no looking back; he had fought the fight, kept the faith, and he could wait patiently for death to break down the door and let his spirit go free.

* * *

The United States is dry, not only legally but by oral conviction. American sentiment is not downtown sentiment, nor club sentiment, nor blind-pig sentiment, nor newspaper sentiment. It is home sentiment, workshop sentiment, store sentiment, school sentiment and church sentiment. You must find the people's sentiment where the people live—and they don't live downtown. Newspapers are made downtown and read in the residence sections. If they were made in the residence sections they would be dry. The American home is dry, and the American nation gets its tone from the home, not the wet newspaper.—*Henry Ford.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

For over two years Jesus had been living a white life and had been helping one and all. He had been preaching the highest ideals ever heard on earth; and He had gathered around Him a few devoted disciples to perpetuate a Kingdom of unselfishness and purity and kindness. He had been working among the people who professed to be the best in the land. Now He saw the dark clouds lowering and the storm approaching that would crush out His bodily life. His life seemed a failure. "He hid Himself from them," His tormentors; and His soul was troubled. (John 12:27, 36.)

A Crowd of Unbelievers

John 12:37-50

"Though He had done so many signs before them, yet they believed Him not." If He could not convince them while present, how could He hope to win the world after He had been put to death, ignominiously? The prophecy of Isaiah was being fulfilled, "Who hath believed our report? He hath blinded their eyes and he hath hardened their hearts."

Today about four hundred millions of people profess to believe in Christ; and as many more regard Him with favor; and yet many are pessimistic and say that the Church of Christ has utterly failed. Compare the state of the Kingdom today with its state when Jesus was personally on earth. Let us take heart. Unbelievers are nothing new under the sun.

As the storm gathered Jesus could point to very few that had been won to His side, openly. Not a word had been written of all that He had taught; and His disciples were not educated men. The scribes did not believe on Him; and they would write nothing commending Him. He had formed no powerful organization. The few believers were swamped by the flood of unbelievers, who were now rising in anger against Him.

Many, convinced in their hearts, did not have courage enough to make a public stand for Him, "because they loved the glory of men more than the glory of God." The Pharisees were standing over them like vultures, ready to excommunicate and even kill them, if they avowed allegiance to Him.

In spite of the dark outlook, Jesus was not in despair; and He appealed to the Father and to the Cause of God He had espoused. "He that beholdeth Me beholdeth Him that sent Me." "I spake not for Myself, but the Father that sent Me, He hath given Me a commandment, what I should say, and what I should speak." "And I know that His commandmen

Wrangling, Jealous Disciples

John 13:1-20

While coming up to Jerusalem to this solemn feast, on this last occasion, Jesus had retold to His disciples that He must be put to death and they had soon forgotten His coming crucifixion, and had begun to quarrel over their hopes for gains, as to their relative importance. "Who should be greatest?" Salome put this false note into the hearts of her two sons, John and James, who boldly asked Christ for the best positions.

Jesus did not despair, though His heart must have been almost broken. Had He lived and taught and prayed in vain? "Have I been so long time with you, and yet hast thou not known me, Philip?" And now this new outrage, worse than any previously, more heartless. "To sit on my right hand and on my left is not mine to give, but the Father's." What patience!

Jesus watched His opportunity to teach a much-needed lesson. They had come into the room prepared for the Passover Feast. The ugly, selfish spirit had so gripped them all that they had not observed ordinary politeness. It was customary for one of the company, if no servant was present, to wash the feet of the rest, before they ate; but no one had done this. It was too menial. They all wished to be above such things!

Jesus did not rebuke them. His heart was hurt, but it was still tender. He rose from the table, laid aside His outer garments, and put a towel about His waist, got a basin and a pitcher, and went around to each and washed their feet. "Know ye what I have done?" "Ye ought to wash one another's feet." He is greatest that does the greatest service.

Peter's Denial

John 13:36-38

Peter was most vehement in his protests of loyalty; but Jesus knew what is in man, and knew Peter. "The cock shall not crow until thou hast denied me thrice." And Peter outdid this threefold denial, for he cursed and swore! "I know not the man!" This is almost unbelievable.

Peter was impulsive, of nervous temperament; but he must have known his weaknesses, and should have guarded against them. The atmosphere of the court was against Jesus, and Peter was too susceptible. He was not able to resist the taunt of a girl, possibly beautiful. It is never safe for us to go on to the devil's ground, where there is miasma. Peter swooned.

Peter's denial came just when Jesus needed sympathy, enduring the mockery of a trial before an insane mob. Jesus, brutally scourged in body and mind, saw and heard Peter basely deny Him. Is that human nature? What cowardly ingratitude! What inhuman betrayal of the Cause of God on earth! From what heights to what depths Peter fell!

Peter was too confident of his own strength. "Pride goeth before destruction, and a haughty spirit before a fall." It would have been better if he had fled, and hidden himself. How many men and women have fallen because they had the same spirit of self-sufficiency! Peter showed the same weakness long afterward at Antioch, when he received the deserved rebuke of Paul.

Jesus was equal to the occasion. "Jesus looked upon Peter." What a look of mingled love and pity, without anger! It cut Peter to the heart. "He went out and wept bitterly." Jesus forgave him; and later, after the Resurrection, at the Sea of Galilee, He asked Peter three times, "Lovest thou me?" Peter learned the great lesson, and nobly served his Saviour.

Betrayal by Judas

John 13:21-35

"Jesus was troubled in spirit, and testified and said, verily, verily I say unto you, that one of you shall betray me." The others were afraid that in some way unknown to them they might unwittingly do something against the interests of their loved Saviour. But it was not anything so excusable. It was premeditated, mercenary, ungrateful betrayal of Jesus to His enemies, who were known to be planning His crucifixion. That was Judas.

Judas had for years been one of the disciples of Jesus. He had been taught by word and life, and had been trusted to keep the money of the common treasury. He could never plead, as some criminals plead, "I never had a chance." But he found out that near to the door of heaven there is a gate to hell.

Judas revealed the utter baseness of a fallen human nature. When he betrayed Jesus, he kissed Him, the salutation of a friend, a disciple. This, too, after he had been warned in the Upper Room, and given one last chance to repent of his base folly and cupidity. From the love of devotion of the group around Jesus he went out to the inhuman insanity, the bitter hate of the Pharisees, that were thirsting for the blood of Jesus, the Innocent and Divine Lover of Humanity. "He went out and it was night."

Psychologists can trace the gradual descent of Judas, sliding down the slippery grade of graft and greed. He became wedded to sordid gain, so that for a paltry few pieces of silver he betrayed to death the Friend and Lover. The silver pieces blinded him to decency and humanity. Like many since then, he saw only the immediate lucre, and not the punishment that must irrevocably follow so base a deed, so degenerate a nature. When too late he awoke to the consequences, and went and hanged himself.

Jesus was able to bear the insult and injury. He saw the higher results of His sacrifices pitted against man's inhumanity to man. "Jesus saith, Now is the Son of Man glorified; and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him." Beyond the Cross He saw the Crown. "For the joy that was set before Him, He endured the Cross, despising shame, and hath sat down at the right hand of the throne of God." Hebr. 12:2.)

* * *

Evolutionists tell us of a time in past ages called the Neolithic period, which some declare dates back to 30,000 years ago. During this early age, evolutionists say mankind in its barbarism did not know anything about writing. But recently there was discovered in France among a mass of remains of this so-called Neolithic age, some ancient tablets, with writing on them which resembles to some extent our common English alphabet. The letters T, W, L, X and H can plainly be made out on one of the tablets. It is said intense interest has been aroused by this discovery. And indeed there should be. For this goes to prove that an age which evolutionists say existed on earth 30,000 years ago, in fact has existed only a few thousand years, since our common English or Latin alphabet had its origin. Give God time and he will surely live up to his promise of making foolish the wisdom of this world.—*Watch and Pray.*

* * *

The alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith.—*Dr. John R. Mott.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

"This is no place for me. They about killed all the religion I ever had; and I've got to get into another atmosphere which will cure my unbelief. Of course I shall lose a year's time. But after all, boys, what is a year's college credits, if I can save my faith? One's soul is more valuable than a year of lost college work."

Chapter 20

Profligacy and Rebellion

THE change in Helen was noticeable in her moral decline. At first, Bettie had high hopes for her. Her first attitudes at reform had been commendable. By the help of a skilled physician, she had practically abandoned the use of morphine—at least, she had restricted its use to twice a week, and was on the verge of abandoning it altogether. Her moral conceptions had much improved, as was illustrated by an event which had occurred the first month of the session. As the two girls had been crossing the campus they met Allen for the first time since returning. He had remained all summer in the city. After shaking hands with the two, he drew Helen aside and whispered:

"The high life and bright lights of which we were once a part has missed the presence of its Queen. When may we expect her to return to her old haunts?"

"Never, Mr. Allen!" she said emphatically, "I am turning my back upon the old life."

"What a joke!" he said, laughing.

"No, not a joke; a solemn fact; and I mean it," she insisted.

Allen drew close, and spitefully hissed in her ear: "You can not get away with that now. I never knew a girl going your pace that ever reformed. You may think you can; but you will fail. Come, promise, I have collected some extra fine wine of your favorite brand which I bought especially for you."

Never had Helen's thirst surged with more intensity than it did at that moment. Not only a great wave of thirst swept over her, but every evil longing of her being seemed to tingle with desire as she listened to Allen's words. She closed her eyes and reeled in sheer weakness. Bettie, watching from a distance, flew to her and placed an arm around her waist. At the touch and the sound of her voice, strength came back, and she turned from Allen in aversion.

Allen was angry. Without caring for the presence of Bettie, he hotly exclaimed: "If I tell all I know, you will find that your reputation can not be reformed, even if you insist on this nonsense!" And he emphasized his statement with a vicious oath.

"Come, Helen, this man is not a gentleman to use such language in the presence of ladies," insisted Bettie. "Come with me!" and she led her away. Allen clenched his fist and glowered after them with gnashing teeth.

A few feet away, Helen drew herself erect, and faced him. "Mr. Allen," she said, firmly now, "if you open your mouth once about my reputation to anybody, one single time, I shall put the police wise to some of your resorts. Come, Bettie," and she turned away from him, "let us get away from here!"

And the cowardly Allen profited by her threat. He thereafter shunned both Helen and Bettie, and not a whisper ever reached the ears of either of any attempt on his part to create any suspicion concerning the good name of Helen.

But these hopeful conditions had passed. The teaching of the instructors, Bettie thought, must have premeditately set themselves to ruin Helen, so vindicative was their insistence on their prized "academic liberty." Matters could not remain long as they were. With her faith murdered by Doctor Knott, she had no ground upon which to stand. Bettie had her moral background and untarnished womanhood upon which to rely; but Helen had nothing except a pitiable wish to reform while every incentive and encouragement to stand had been swept away.

When Doctor Knott showed in his egotistical assumption that Christ was merely a great man of history; a man of ability, but probably deceived and to some extent a fakir, although still one worthy to rank with Caesar, Alexander, Shakespeare, and Napoleon, she gave up. Her moral nature collapsed. No Christ left!

She had tried to cling to this one hope after all the rest had been swept away. What was there left? The tearful efforts of Bettie to reawaken her faith in the Divine One of God, and the power through which she must be saved, availed nothing. She had resorted again to narcotics, and they were shattering the will-power which former vices had undermined. What was the use to resist? The whole fabric of faith was but a delusion. No God, no Christ, no Eternal Spirit; just an animal to which death came to end all!

The old appetites renewed their siege upon her body, and despite Bettie's almost constant vigil, she obtained liquor, found a few girl friends among the newer set inclined to a fast life, and drifted back. She threw herself without reserve into the gambling, attended all the "proms" and chaperoned balls, as well as the unchaperoned dances in the city among her former resorts. The atmosphere contributing to her final break-up is voiced in the following editorial clipped from a paper of the time:

"Dawn breakfasts after the university 'prom,' and tango dancing afterwards at the hotel until noon, have been forbidden at last by the faculty, and the prom festivities Tuesday night must stop at four in the morning, and the class germans the night before must stop at three."

To this, another paper appended the following:

"If this paragraph correctly describes the features of eastern education, the sooner the star of education wends its way westward the better. It looks almost as if our contemporary was perpetrating a joke; but no. That is the way our materialistic, pleasure-loving education is going. Such are the incidents that support the contention of Wallace, that the social condition of humanity has not advanced a jot in 3000 years. It could hardly be questioned if one of these social functions of some rich American university could be set down by the side of the similar events back in Pagan Pericles' time, the latter would appear to a great advantage. This may appear pessimistic, but it is not."

Evidently the editorial writer was not an evolutionist or he would not have failed to recognize this unevolutionary deterioration. And more, he appears not to have heard of some such conditions lately exposed in one of these same western centers of education.

And so Helen once more found her way to the night life of the city, and all the degradation of womanhood typified by it.

But Doctor Knott went on his way as serenely as though he was doing the race a service instead of sapping its strength. There were a few of the young people who refused to accept his teachings despite their "Made in Germany" label of scholarship. Percy Holland, set aright by Harold Goodwin, and a studious attention to the course of reading his friend had marked out for him, could no longer conscientiously accept the bumptious "Doc Soc's" false theories. One day, after the learned instructor had been exceptionally severe upon any one who dared in this civilized age to refuse to accept the law of evolution, Holland rebelled. He held up his hand as a signal that he wanted to ask a question. The Doctor paused and gave him permission to state his query.

"You say that all real scientists reject the possibility of miracles, and insist that everything has come by natural law and natural processes only. You also state that scientists adhere to this principle so closely that they refuse to accept miracles because they have never been seen nor confirmed by the senses of anybody of authoritative ranking. Now, is it not true that the same reasoning would invalidate the possibility of evolution, since no animal has ever been seen in the process of change from one species to another, nor has any experiment ever demonstrated it? Species stand distinct: no intermediate forms have ever yet been found."

"But are you sure nothing of that kind is known?" asked Doctor Knott, coloring and stammering.

"My text in biology is my authority," Holland replied, coolly drawing it from beneath his arm and opening to a marked page. "It says this in these exact words: '*It is only an assumption that they did thus diverge.*'"

Then Holland continued: "It seems to me that assumptions are rather poor foundations for setting aside the Word of God."

Doctor Knott shot up from his seat and pointed an accusing finger in Holland's direction. "The trouble with you, Mr. Holland, is that you do not know what evolution means."

It was evident that the illustrious instructor was quite true to form. Puzzle an evolutionist by such a question, and the stereotyped reply is to insinuate that the questioner is ignorant of what evolution means. But he was angry enough to continue his attack.

"The less a person knows the more he wants to be a judge of others," the Doctor persisted. "You and Mr. Bryan are alike. What you fail to know about evolution, you make up in windy pretensions."

Holland colored angrily, and despite the curt "squelching" he remained standing. He was going to argue the question. The ungentlemanly action of the doctor was a challenge to him. He had told Harold once that he would

not take a stand on any belief, but those days were behind him now.

But much to the doctor's relief, the bell rang for dismissal of the class. Most of the class drew a relieved breath and filed out, glancing back at Holland still standing unmoving at his chair. He was not to be shaken off so easily. Something of Goodwin's spirit had passed to him. And who would not stand to champion the truth? He was smarting under the public insult administered by the professor. A dozen boys, realizing a stormy scene ahead, hung back to see the outcome.

"Mr. Holland, if you expect me to make an apology, you are expecting the impossible," Doctor Knott insisted. He was now red-faced and belligerent. "You half-baked opponents of the great law of evolution are too insignificant to notice except as a joke. Perhaps you and your congenial spirit, a once well-known politician, do not realize how much of a joke you fellows are when a convention of great scientists get together."

"It may be also, Doctor Knott," insisted Holland, quite collected now, brushing aside the arraignment, "that you do not know what a set of clowns you assumptive scientists have made of yourselves by your hypocritical attitude. You have passed resolutions in your learned societies proving evolution by vote; you have heaped ridicule upon the sacred faith of our best people; you have displayed the monkey-pictures and facial reproductions of our reputed ancestors in the magazines and Sunday newspapers—until, when the word Scientist is mentioned today, half the world howls with amusement. I hope you will understand that while you self-appointed judges pass on the knowledge to be doled out to us, there are thousands of intelligent and honest men in the land who class you evolutionists among the prize jokes of the age."

The assembled students roared. "I think, Mr. Holland, you are crazy with anger," the professor managed to reply. "I also think you are forgetting the dignity of my position; and either owe me an apology, or the sensible concession of taking your august presence out of my sight."

Holland smiled. "Doctor Knott, I am not going to apologize for the truth. And while I have the chance I am going to tell you a few more truths. You wiseacres see only one side of your question, and so unless some charitably disposed person undertakes to enlighten you as I am doing, you will go through life following the gleam of a delusion which leads you away from every manly relationship to your fellowman, and banishes you from your God. You are crying persecution and insisting on academic liberty, when if your blue glasses were off your eyes you would discover that you are the ones who are persecuting the faithful—the believers in the Bible, in God and His Christ—and denying them the right to worship according to the dictates of their own conscience. I have kept close tab on the situation, and find your claim that professors are dismissed for believing in evolution is all a claim. I have found one case where an evolutionist was actually dismissed, but not for believing in evolution but because he insisted on teaching it in a way to insult the religious beliefs of his pupils. On the other hand, I can name a single institution where practically every opponent of evolution was forced out. I know one very eminent scientist and teacher in a good college who was driven from two good positions prior to his last, merely because he would not bow the knee to the Baal of America garbed in the silken sheen of evolution."

Doctor Knott sat speechless at the daring arraignment, whose truth he knew too well. Holland turned and started toward the door. But before he reached it, the boys who had stood spellbound at his audacity, caught him up, and with shouts bore him out of the room on their shoulders.

At this insulting evidence of the disloyalty of the students to his professional dignity, he turned very white, and trembled. Then, to the deserted walls of the classroom he soliloquized:

"We have overplayed our propaganda. The people are in revolt. I see the coming storm. Either we shall have to modify our views, temper our teaching, and lay our unproven theory on the shelf, or become martyrs for our bold attack upon the Bible. Well, this is a lesson to me. I do not want to lose my job when the people arouse themselves. Already they are applying to the legislatures to forbid our teaching of theories which are directed toward destroying their faith and religion. I shall be more politic in the future."

The most of the boys accompanied Holland to his room. He began at once to pack his trunk.

"You are not going to leave, are you?" one of them asked.

"I surely am!" he replied emphatically. "Doc Soc will have me before the faculty for insulting the dignity of a teacher, and I better 'beat it' while I can."

"But where will you go?" they insisted.

"Goodwin is at Nazareth College, and he

has written me glowing accounts of it. This is no place for me. They almost killed all the religion I ever had, and I've got to get into another atmosphere that will cure my unbelief. Of course, I shall lose a year's credits. But, after all, boys, what is a year's credits if I can save my faith? One's soul is more valuable than a year of lost college work." And thus it happened that Harold Goodwin had a roommate for the last half of the year.

Educational writers of the day usually cast slurring reflections upon what they term the narrowness of our Puritan forefathers. But it was such narrowness of those men and women that gave permanency to American ideals. The new country was founded on sacrifice and high conceptions of duty, such as only Puritanism could produce. If they had been as liberal in their thinking as the average present-day educational expert, their age-lasting ideals would have passed with them and they would have left the world what liberalism is leaving it now: immorality, unrest, discontent, lawlessness, confusion, and hatred. It was the iconoclastic spirit of the Puritans and their uncompromising faith in Biblical Christianity that made possible everything among us worth while.

THE LIBRARY TABLE

By Professor Leander S. Keyser, D.D., Springfield, Ohio

What led Eduard Koenig into the Old Testament Field?

By the Reverend E. W. Hammer, Lynbrook, New York

THE answer to the above question is incorporated in Koenig's latest publication entitled: *Der doppelte Wellhausenianismus im Lichte meiner Quellenforschungen.* This pamphlet consists of fifty-two large pages and is divided into five chapters. It is not purely an autobiography, though the reminiscences of the octogenarian's scholastic life and labors lend coloring to this otherwise strictly scientific treatise. Koenig briefly touches on the course of his life to the time when he threw himself with utmost zeal into the heated battle of Old Testament criticism. The story is somewhat romantic. It reminds us of the fact that men are providentially born for certain tasks, and the Almighty fashions their way of life to meet the need of the time.

Koenig's earlier education was most thorough, amply preparing him for future requirements. After successfully passing through the "Gymnasium" with high honors, he entered Leipzig University. He had specialized in classical philology and history. But in his twenty-first year he returned to his ideal—the study of the history of religion, an ideal which his mother had implanted in his young heart, and which he gratefully acknowledges in his commentary on the Psalms. Thus he carefully planned his courses of study at the university and used these years to the fullest extent. His curriculum included Palestinian geography taught by Herman Delitzsch, minerology by Naumann, history of writing by Wuttke, psycho-physics by Theodore Fechner. He also attended all lectures on philosophy *twice,* and took six semesters of a philosophical seminar. In this he was greatly aided by his ability to take stenographic notes. In addition, he also studied Arabic, Syriac, Germanics, Sanscrit, Ethiopic and old Kaktrian. Quite a heavy program for a young man!

Nevertheless, Koenig found time for cultivating the social side of student life. So proficient was he in Hebrew that he gave a toast in Hebrew at one of the fraternity affairs. When he graduated from the university, his philosophical dissertation and splendid examination won for him the *summa cum laude* recognition.

All these studies were preparatory for his future task. His immediate desire was to become a recognized teacher at the university. In order to gain this honor, he was obliged to pass a most rigorous oral examination in Latin before the members of the faculty. This examination, at which he defended his dissertation and theses, lasted more than three hours. It was at this time that the Wellhausen influence gained momentum and the negative criticism swept quite victoriously over the universities. Thus Koenig was obliged to take a definite

stand. This was the crucial moment which decided whether or not the young scholar of thirty-one years was to enter the Old Testament field permanently.

He continued his researches, and made numerous valuable discoveries which he notes in the pamphlet before us. Finally he made the important discovery of a *dual Wellhausenianism*, one purely literary-critical, the other dealing with the history of religion. In the latter, Wellhausen took an evolutionistic view, stating that "Israel gradually developed itself from heathenism." This assertion, Koenig claims, is false because the *older sources* of the Jahvistic portions of the Pentateuch (which Wellhausen disciples placed at 850 B. C.) was not sufficiently investigated, nor were these sources considered in the structure of the earlier history of the legitimate religion.

The remainder of this chapter in Koenig's pamphlet is devoted to an interesting discussion of the main points of Wellhausen's theories. In a comparatively limited space Koenig refutes them, and refers to other works in which a detailed refutation is given. Numerous illustrations give the reader a concrete conception of various phases of the Old Testament conflict. Probably the most fascinating point of Wellhausen't influence is the "Babylonizing" tendency injected by Frederick Delitzsch. For a clear and succinct presentation of the *pros* and *cons* in the conflict of Old Testament criticism, Koenig has rendered an invaluable service in this little pamphlet. Any interested reader who has some knowledge of the German language would be amply enriched by reading this book. Published by C. Bertelsmann in Guetersloh, 1927.

The Status of Union Seminary

A PAMPHLET that causes one almost to shiver has come to hand, and has, we understand, been widely circulated. It bears this title: "Union Theological Seminary and the Evangelical Standards of Faith," and is written by Stephen L. Mershon, an earnest evangelical layman who has the courage of his convictions.

Well, the gist of it is that some person or persons in the name of "The Department of Religious Education and Psychology, Union Theological Seminary, 3041 Broadway, New York City," some time ago issued a questionnaire, entitled "A Test of Religious Ideas," intended for pupils in "Junior High School or High School." Most of the questions—and we have read all of them carefully—are the emanation of a mind motivated by the most radical kind of modernism, with the evident purpose of creating doubt regarding Christ, the Bible and evangelical Christianity. To our mind, it was both specious and decidedly unpsychological to put such questions to pupils of the high school age. One would think that almost anybody with a few grains of common sense would know better.

Mr. Mershon addressed his protest to Dr. Henry Sloane Coffin, President of Union Seminary. Dr. Coffin disclaimed any knowledge of the questionnaire, and promised to look into the matter. This he did, with the acknowledgement that "a number of things in the text were mistakes in taste and judgment," and that "we regret exceedingly that any such material was ever published." "This test was prepared by a young man no longer on the staff of the Seminary. The edition is exhausted, and the test will not be reprinted or used in any way, unless it is thoroughly revised." So runs Dr. Coffin's letter.

Mr. Mershon, however, does not drop the matter there. He says that the questions were sent out in the name and with the letter-head of the seminary, and that to admit that some things in them were merely "mistakes in taste and judgment" is a very mild concession for so grievous and serious an error.

We think Mr. Mershon is right. Such a blunder ought to bring a blush of shame to the cheeks of every member of the faculty of the said seminary, and ought to lead them to an open and positive disclaimer, and then cause them to repent in dust and ashes. There is absolutely no excuse or extenuation for sending out such an outrageous list of questions to high school pupils—unless it was done by some demented person. Just to show the spirit of the person or persons who could devise such a list, we give a few of them as samples:

"Do you think of God mainly as a myth in which people used to believe? Answer Yes or No."

"Is it certain that, on the night when Jesus was born, angels sang to shepherds and a new star shone? Answer Yes or No."

"Did Jesus ever call respected leaders 'snakes' and literally damn them to hell? Answer Yes or No."

On the question of the virgin birth of Christ the pupils were required to answer whether the

reasons for accepting the "report" of it were "strong or weak." Other questions were just as insidious. With regard to our Lord's prayer on the cross, "Father, forgive them, for they know not what they do," the pupils were required to answer whether they thought the prayer was "excellent," "fair" or "poor."

Look at this one: "Were some parts of the Bible old folks' tales, told around campfires many years before any one wrote them down? Answer Yes or No." And this: "Did some Bible writers believe it was right to kill little babies?"

All in all, we cannot help believing that the person who was capable of propounding such questions to young people gives evidence by that token that there is something wrong with his "upper story," even if he did once belong to the "Staff" of Union Theological Seminary.

No price is named for this eye-opening pamphlet, but we suppose it can be had of the author for the asking, Mr. Stephen L. Mershon, 33 Oxford Street, Montclair, N. J.

Reviews of Recent Books

This the Way. By A. E. Richardson, D.D. Marshall Brothers, Ltd., London and Edinburgh. American Agents: W. P. Blessing Company, 63 East Adams Street, Chicago, Ill. $1.25.

Here we have a book of brief reflections on the way of faith and life, all of them true to the gospel in its highest and deepest spiritual reaches. Incidents from real life illustrative of the power of Christ are recited. Most of the paragraphs deal with practical Christianity, but here and there the fundamental doctrines of the Christian religion are truly expounded, showing that true doctrine and right practice must ever go together. This book is valuable for everybody, and will be of special use to the preacher, who can here gather illustrations for his sermons, and need not fear that they are hackneyed or apocryphal.

Rural Sermons. By Harry Benton. Eugene Bible University Press, Eugene, Oregon. $2.00.

Professor Benton is the teacher of Rural Church Work in Eugene Bible University, Eugene, Oregon, where more than two hundred young people are preparing for the ministry. It stands to reason, therefore, that he is an expert on rural church problems, and knows what kind of preaching will most appeal to farming communities. A reading of the book proves this conclusion to be correct. As the author says, Christ Himself used many illustrations that the country people of His day could understand and appreciate. Professor Benton follows his Master's example, and draws many telling illustrations from the life and experience of the rural people to whom he has been ministering. And the best thing of all is that he is true to the gospel of Jesus Christ. He says many good things in an apt way. One of his sayings is, "An idle 'Christian' is an ideal sinner." An excellent and suggestive sermon is the one on "The Plowman," based on the text, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." These sermons would be good reading for urban people as well as for those who live in the country. A picture of the beautiful rural church in which these sermons were delivered appears in the book.

An Introduction to Child Study. By Clarence H. Benson. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. $1.50 net; postage 10 cents.

There is need for such a book as this. First, the author is a thoroughgoing Christian, and not a hacker of the Bible; second, he understands childhood. He was once a child himself, and has not forgotten that important fact. Besides, he is rearing children of his own, and therefore has a chance to study child psychology at firsthand. That is so much better than sitting in a swivel chair and speculating about the mind of the child. The author is the director of religious education at the Moody Bible Institute. We congratulate that institution on the fact that so capable a teacher and scholar is at the head of its department of religious education. In these days of so much superficial treatment of the religious training of children, it is all-important that sound teaching be inculcated, first to the teacher himself, and then to the pupil through the teacher. The author rejects the materialistic and mechanistic psychology of the day. He believes in the self and soul of the child, and so believing, he treats the child as if he were an immortal being whose training is vital. Not only for the sake of religion, but also for the sake of our country, the right kind of training is absolutely necessary. A republic, ruled by the people, must have an adequately and properly trained citizenship. All the various phases of child experience are treated here most effectively from infancy to later adolescence. The teacher of children who follows the guidance

of this book will give to his pupils the right kind of instruction, which will prepare them for citizenship in this world and in the world to come. This is, indeed, the broadest kind of culture, developing the whole nature of the child, and not that crude and narrow kind of teaching which limits its view to mere materialistic and earthly realities. May the divine favor be upon this useful book and its author.

The World's Unrest: Visions of the Dawn. By Christabel Pankhurst, LL.B. The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. $2.00.

Whether one can always follow this profound author in her interpretations and applications of prophecy or not, we find the volume very instructive. The author has a comprehensive knowledge of history and a wonderful grasp of the whole world-situation today. She knows the status and ambitions and diplomatic tactics of all the nations, and analyzes most keenly their relations to one another and to the general trend of the times. She sees the meaning of Mussolini's rise in Italy, and believes the times are ripening for a repristination of the old Roman empire, with such changes as are predicted in the Bible. Perhaps England —or Great Britain—will be a part of that empire, if not its ruling spirit. The times also indicate the return of the Jews to Palestine and their acceptance of Christianity. Much documentary evidence is adduced to prove the author's interpretation of portentous events.

But no human genius can bring about the millenial reign of Christ, according to Miss Pankhurst; only the apocalyptic coming of our Lord can bring about that desirable result. That is what she means by "Visions of the Dawn" in the sub-title of her book. On the particular and specific applications of prophecy to present-day events we are not competent to speak, but we do join the author in the belief that the second advent of our Lord is the only adequate solution of the troublesome and ominous problems agitating the world today.

The Heavenly Father and His Children. By Maud Junkin Baldwin. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. $1.00.

The great question with religious educators today is to secure the right kind of books for training the children in the Christian faith and life. There are too many rationalistic books issued today which aim only to develop the natural man, in the vain hope that Christians can be made in that way. But it is all wrong, and will in the end prove abortive. Religious education is all-important, but it should consist in teaching the children, first of all, that Christ is the Saviour from sin, and that only when one is thus saved, can he live the true Christian life of love and service. "The natural man receiveth not the things of the Spirit."

Well, Mrs. Baldwin's book is one of the right kind. Being issued by a Lutheran publication house, it is understood that it will stand clearly for the evangelical conception of the Christian religion. She is the editor and director of children's work in the United Lutheran Church in America. This book is the first one in a series of "Religious Education Texts for Vacation Schools." Most admirably does it fufill its intended purpose. When the author speaks of religious "development" on pages 5 and 8, she does not mean to teach that the only thing needed is the unfolding of the natural mind; for elsewhere she accentuates the need of supernatural grace for the salvation of the child and emphasizes our Lord's work as the Saviour of men. The great peril today with much religious education is that it will omit the need of regeneration. Much detailed instruction is given to the teacher as to methods of teaching, organization, discipline and general conduct of the Vacation Bible School. A pamphlet accompanies the book containing the memory work that is required of the pupil. Price 10 cents per copy; $1.00 per dozen.

Evolution and Christianity. By William H. Goldsmith, A.M.,Ph.D. Haldeman-Julius Company, Girard, Kansas.

The writer says, "With a few minor revisions and a slight change in the title, the author is pleased to hand the second edition to the intelligent reading public." The former title was "Evolution or Christianity"—a title which aptly expresses the sentiment of the work. The introduction is by Allyn K. Foster, who is, or was, Student Secretary of the Baptist Board of Education.

The author plays fast and loose with both parts of his subject. Evolution at times is treated as a synonym for progress. The author's conception of Christianity is clearly not that of the New Testament. Much of the book is devoted to attacks on Graebner, McCann, Price, and others. The author's main arguments are ridicule, italics and appeals to authority. He quotes with approval a college freshman who had completed only eight weeks in biology, and who tries to discredit Virchow on the ground that he is not active today. The college freshman apparently is. The author objects to the Biblical doctrine of the Fall, but

quotes with approval William T. Hornaday when he says: "Wild animals have moral codes, and that on an average they live up to them better than men do to theirs"; and "Few men ever stop to ask what our horses, dogs and cats think of our follies and wickedness." The examples given are fair samples of the author's logic.

But why notice this book? Because it makes clear that even our church colleges are aiding in the evolutionary propaganda. There are chapters in the volume by S. Parkes Cadman, Harry Emerson Fosdick, the late Lyman Abbott, and Henry Fairfield Osborn, which serve to illustrate the logical and inevitable alignment of forces. This little book is of interest in showing Cadman, Fosdick, and Osborn marching under the banner of Haldeman-Julius.—*Charles M. McMullen.*

My Faith in Jesus Christ. By James M. Gray, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.50.

This book of "personal testimony," as Dr. Gray calls it in his sub-title, is important beyond our power to express it. One might well say that, if Jesus Christ has given a single soul in the world such a rich experience as He has given our dear friend, Dr. Gray, President of the Moody Bible Institute, that fact is in itself proof that Christ is what He is represented to be in the prophetic and apostolic Scriptures. Such an experience can come only from a true and divine source. It is impossible for an experience that so upbuilds and enriches life and character to be an illusion or a fraud. This is not so illogical and topsy-turvy a world as that would imply. So right here in this book, bearing clear witness of what Christ has done for a soul, is the best proof of the truth of Christ and the Christian system which springs from Him.

But the value of the book is enhanced even above its power as a personal testimony. To experience, Dr. Gray adds elucidation, cogent reasoning, irrefutable statement. He shows that the Biblical doctrine of Christ is based on rationality. It is not something simply to be swallowed without thought or discrimination. Here are chapters showing the beauty and reasonableness of the doctrines of the Trinity, the divine-human personality of Christ, His virgin birth, His substitutional atonement, His bodily resurrection, His ascension, His second advent, and the church He established. Then there is a strong chapter on "Why Contend for the Faith?" which exposes the inconsistent policy of the people who want "peace at any price." If you want to read a book that will enrich your experience and fortify your faith, this is the book to read. The literary style is pleasing and as clear as crystal.

The Eloquence of Christian Experience. By the Rev. Raymond Calkkins. The Macmillan Company, New York. Price, $2.00.

This is so good a book in so many ways that we sincerely wish it could be given our unqualified endorsement. The author is certainly right in holding that Christian experience is fundamental; is, indeed, the only ground of the assurance of truth, pardon and salvation for the individual. He is also right in declaring that the central and basic thing in such assurance is the experience of God in Jesus Christ. Neither is he mistaken when he maintains that there are many parts of the Christian revelation in the Holy Scriptures that cannot be directly experienced by the regenerated believer. It is gratifying to note that, according to our author, Christian experience includes the facts of Christ's deity and atoning power and grace; that Christ is the Saviour from sin, the world's Redeemer; that to hold Christ as merely a great teacher and a perfect example is inadequate to the full tonality of a Christian experience. Surely the author is right in speaking so eloquently of "the eloquence of Christian experience."

But we are afraid of the mysticism of the book. And that is what it is—mysticism. We hasten to add, however, that it is of a higher type than much of the mysticism of the past and of the present. It is better, for example, than that of Schleiermacher and Ritschl, because it places under the subjective experience a better and broader objective historical basis. That is, it insists on the acceptance of a larger part of the evangelical record and a basis of factuality. Here is no superficial pragmatism. But the defect—and a serious one it is—in this work is its rejection of the Holy Scriptures as the norm of authority in religion and its putting in its stead what the author calls Christian experience. Strangely enough, the very book that tells us about God in Christ and the experience which we may have in Him is set aside as in many ways a very fallible book. Many things may be believed or discarded as one pleases—provided he has had that "experience." The experience comes through the Word of God, and then supercedes the Word of God! The virgin birth of Christ, His physical resurrection, and many of the miracles need not be accepted, because they do not enter directly into the content of the experience of God in Christ. Here is that historic mysticism which has given rise to so much fanaticism and false illuminism, on the one hand, and ration-

alism, on the other, throughout the history of the Christian church.

Yet, fallible as the Bible is, the author always appeals to it when he needs it to establish a view of his own. But if so much of the New Testament is untrustworthy, how does our author know that it tells the truth when it speaks about the central thing in Christian experience? Besides, he narrows the experience of the apostles far too much. For example, the only thing on which they insisted, he says, is cles, our author holds.

But that is a mistake. On the day of Pentecost Peter went back through the whole Old Testament history to prove the fullness of his experience of the Messiah. He also preached Christ's resurrection and ascension, and said that God had placed His stamp upon Him by many "signs and wonders" (Acts 2:22). Paul's experience also included the resurrection and 10) and the institution of the Lord's Supper ascension of Christ (1 Cor.15:1-58; Eph.4:8- more, nothing less. They insisted on no mira- is the Holy Spirit's means by which regenera- the experience of God through Christ—nothing (1 Cor.11:23-34). A part of the content of a full-toned Christian experience is that the Bible is the true and infallible Word of God; that it tion is effected (1 Pet.1:23); that by it, therefore, Christian experience is to be tested, guided and enriched. The Bible is true, whether people received the experience of its truth or not; but by the experience they become assured that it is true. Our author says some excellent things in favor of Christian theology (p. 88), and then greatly mars it by negative modifications. While we believe that our criticisms are just, we are glad to concede that the author is much more evangelical than many others of the modernistic school. Indeed, he freely criticises both the Modernists and the Conservatives, and thus, we regret to say, seems to us to occupy the uncomfortable position of the straddler.

* * *

Additional Book Notes

It has been of rare profit to read a number of booklets recently issued by The Bible League, 40 Great James Street, Bedford Row, London, England, all of them written by Rev. A. H. Finn, author of that scholarly book, "The Unity of the Pentateuch." To read these tracts is to keep up with the religious movements in Great Britain. We wish that space could be spared to give the gist and argument of each one of them. A better way, however, is for readers to get the booklets themselves and read them. In English money the price of most of ther is one penny and of the rest twopence. W have received nine of them thus far. Here an some of the titles: "The Modernist's Bible an Ours," "Science and Religion," "What Moc ernism Means," "How to Enjoy the Bible" (a effective reply to Canon A. C. Deane, libera ist), "The Authority of the Bible," "Deuteror omy," "The Gospel in the Old Testament." I is cause of gratitude to God that he has raise up valiant defenders of the faith in Englan where Modernism is so rife.

People who have doubts about the Bibl being the Word of God should read Willian Jennings Bryan's booklet, "Is the Bible True?" which the Bible Institute Colportage Associa tion, Chicago, have brought out. It make most interesting reading. In this lectur which was delivered in Nashville, Tenn., i 1924, Mr. Bryan gave his strongest reasons fc holding the Bible to be true and authoritativ in all its teachings. It need not be hacked t pieces to suit the limited reasoning processes o the unregenerate mind. With all his interes in political and international affairs, Mr. Brya declared that his most important work was th defense of the Bible and of Christ as the So of God. On page 17 he said that he was mor afraid of the theistic evolutionist than of th atheist, because, when the former "gets to th beginning of evolution, he has put God so fa away that He has no influence on the life.. Yes, and, besides, God is so identified with nat ural law that He is virtually without an power to come to man's help. Get the book let. Price 10 cents.

Attention is again called to J. M. Stanfield effective book: "Modernism: What it Is; Wha it Does; Whence it Came; Its Relation to Evo lution." A review of it has already appeare in these columns, but the publishers have sen us an extra copy, and it is worthy of repeate notices. Mr. Stanfield has made extensive re search along the line of Modernism, and ha accumulated an immense amount of informa tion regarding this particular cult. He tell plainly "who's who" among the Modernist and the roster is a long one. Do you not wan to know just who among the well-known me of the day are of the liberalistic ilk, and als what periodicals train in that school? The this is the book to get. It is published by th Christian Alliance Publishing Company, 26 West 44th Street, New York. Price, $1.50 Do not fail to send for it. An introduction t it has been written by the editor of this de partment of the BIBLE CHAMPION.

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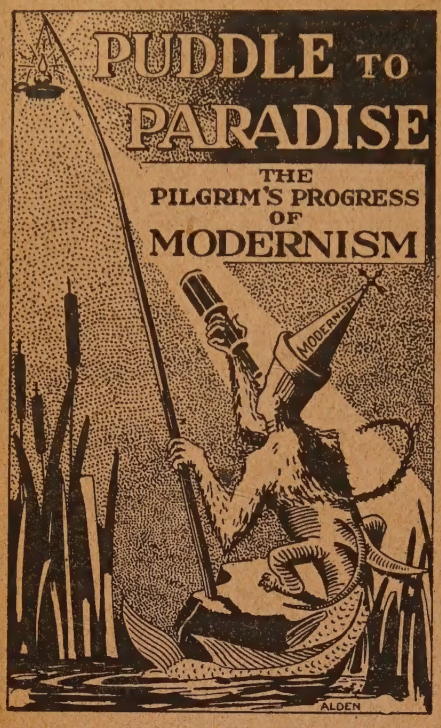

Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

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Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

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